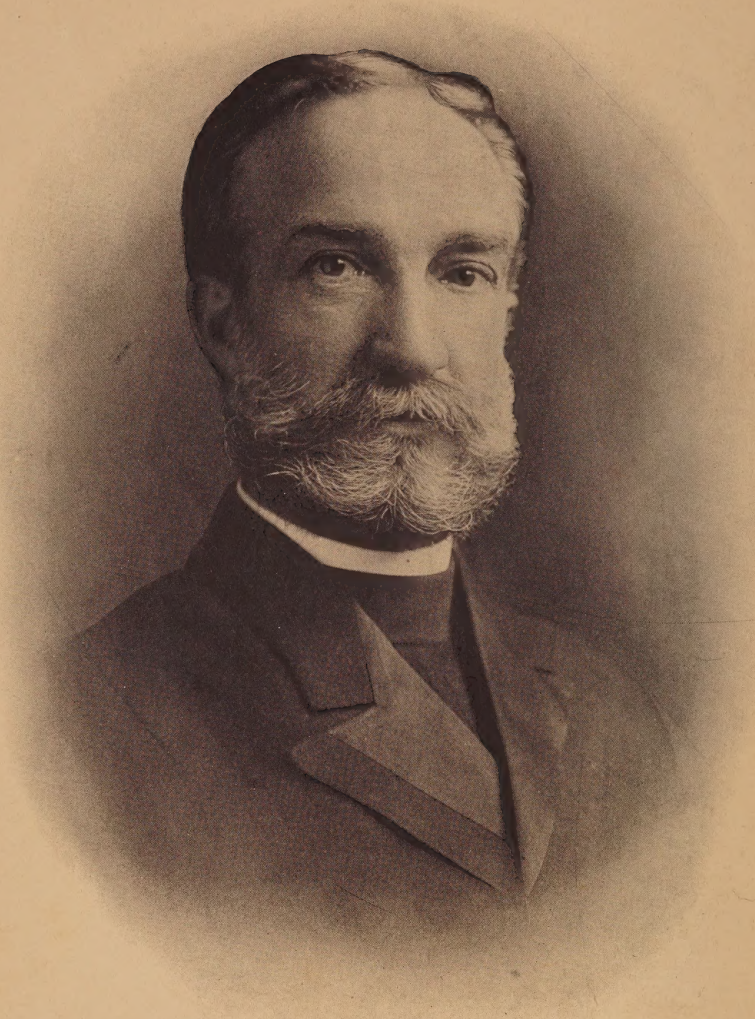
Sparks

Zimmerman



Faithfully Yours
L. M. Zimmerman, D. D.

Sparks

A Series of Popular Reflections
on Ethical and Social Topics

FOURTH EDITION

BY THE
REV. L. M. ZIMMERMAN, D. D.
Author of
"Paths That Cross," "Yvonne," "Dot," &c.

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FOREWORD.

HE author of "Sparks" has given to the general public a beautiful volume, containing many of his best reflections upon ethical and social subjects.

For a quarter of a century he has been in one place, teaching the people the better way of life, and multitudes have waited on his ministry. Like his Master, he has gone about among the people seeking opportunities of doing good. In a city of more than half a million inhabitants no one is more widely or more favorably known, nor more generally esteemed and loved. Our author has the rare faculty of seeing things as they are, and of interpreting the needs of the toiling masses about him. To instill the gospel of good cheer, and apply helpfulness to these needs has been the passion of his life and his consecrated task. That he has done this well, is evidenced by the warm-hearted message he has delivered to the people week after week, and which has always been received with unusual interest and opportunities for profit.

Four distinguished gentlemen who read the manuscript before publication have bestowed such high encomiums upon the author's work that it may not seem unfitting to give a brief epitome of their reflections here.

The Rev. Dr. Charles S. Albert, Editor of the Lutheran Publication Society, said: "This book will appeal to and profit many. The articles are short, concise, and inspiring for daily use in the Christian life."

The Rev. Dr. J. B. Remensnyder of New York, President of the General Synod, said: "These sparks of spiritual fire are things of beauty and calculated to inspire a glow of cheer, inspiration and helpfulness to many a care-laden and struggling life."

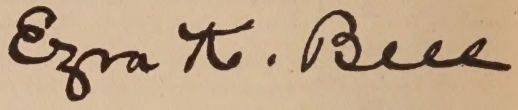
The Rev. Dr. F. P. Manhart, Secretary of the General Synod and Professor of Theology, said: "The book is characterized by earnest and varied appeals, suggestions and counsels, all calculated to increase kind-

ness and love, so that men may treat each other as brothers and thus make the whole human race as a common family."

The Rev. Dr. Charles E. Hay, Pastor of the Lutheran Deaconess Motherhouse at Baltimore, writes: "A delightful presentation of wholesome truth in sparkling epigram and telling illustration, breathing throughout the spirit of brotherly kindness and love."

Many a home will be brightened by these sparks from the hammer of one who appeals for the best individual and family life, and many a toiling, burdened soul will be cheered by the message of hope and promise which gleams forth from the following pages.

Baltimore, Md.



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MUSIC IN LIFE.

A BOY was brought one day, crushed and bleeding, into a hospital. Round him were gathered the nurses and doctors. The surgeon was about to begin his work when the boy spoke, saying: "Doctor, may I sing? It won't hurt so much when I sing." The good doctor, moved with compassion, replied: "Yes, sing." And during the operation, the boy sought to forget the pain by means of the song. The power of music goes without question. It is a tonic. Its wondrous power can be vividly seen by watching the effect on a healthy man who is tired or worried. When soldiers are weary or discouraged, the band plays, and they rush forward to the charge. The mother puts her baby to sleep with a song. When our spirit is disturbed and our hearts are sad, music produces a useful moral effect, either indirectly or directly. Truly, "Music hath charms to soothe the savage breast."

The great reformer ranked music next to theology, and declared in his strong way that persons who do not like singing are "blockheads, who ought to be treated to the bawling of donkeys." Shakespeare says of such persons that they are "fit for treasons, stratagems and spoils." Christianity itself was born with a song upon its lips. The thrilling measures of the "Magnificat" were sung by Mary, and the angels sang in their joyful hallelujah chorus.

Someone has said that "music is love in search of a word." Music is the echo of God's voice in the soul of men and women. Said the reformer: "He who is musical is equal to anything."

Life should be made musical if it is to be God-like. The life that is musical vibrates in pleasant harmony at every touch of the divine hand, and offers no discordant note when in touch with mankind.

Such men and women change the dark and gloomy scenes of life into Eden gardens of love. Their very presence changes the leaden hues into silver, while the silver hues take upon themselves an added glory and become golden. These musical lives

are the bright suns in life which illumine the dark, heavy clouds of despair until they become like castles and golden gates fit for an entrance into the city of golden splendor. Their presence, like sweet strains of delicious music, is a tonic to tired, despondent and worried men and women. Their words and smiles are as refreshing as a spring bubbling in a garden, and as inspiring as the breath of the summer's wind to a fainting soul.

Lives which are thus attuned to the harmony and music of God are not pessimistic, ill-tempered and disagreeable, but are the melodious chords which respond sweetly whenever they are touched. They are free from prejudice, either racial or social, and bear a grudge against no one. By keeping first of all a good conscience, they keep their lives musical, and with good will not only toward God, but also toward their fellowmen, they have incarnated within themselves the harmony of the angelic song, "Glory to God in the highest." No one questions their religion, for of them it is written, "By this shall all men know that ye are my disciples, that ye have good will one toward another." Added to their good conscience and good will is their faith in God, which keeps their hearts in tune with the Divine.

And, because their lives are thus in harmony with the Divine, they are as a veritable dynamo, creating power, ever working and emitting sparks of life. These sparks, serving as a guidance, like lighthouses along the seacoast, are a blessing to the poor, a haven to the wretched, stars of hope to those who are in darkness, an encouragement to the weak, and cheer to the heavy-laden.

They, therefore, not only have life, but "have it abundantly." There is as much difference between the light of their lives and that of their fellowmen as there is between the pure, penetrating rays of the sun and the dim, reflected light of the moon. There is as much difference between the serenity and harmony of their lives, when compared with the lives of many others, as there is between the rattling, discordant hurdy-gurdy of the byways, and a great oratorio.

Such lives are spared the worry and care which weigh down many others in life. They get far more happiness in life than do those whose lives are a discord. They are not all the while burdened down with misgivings as to what is going to happen tomorrow, for, instead of borrowing trouble, they fill their lives with thoughts bright and beautiful. Doing their best, they say: "The Lord is my Shepherd; I shall not want."

Thus the lives of such men and women become as one sweet song, a song of love. The rainbow of God's promised love is painted upon their bright, sunny faces. The fingers of God play upon the heartstrings of their lives, making rich and sweet melody. Into such hearts the thoughts of God enter like a sunbeam stealing into a dark room.

Some day, such men and women will join the choir invisible in glory above, where they sing "a new song, the song of Moses and the Lamb."

OUR SCHOOL DAYS.

WE all recall with no little pleasure our days at school when we were children. And yet, at the time, some of those days were to us days of bondage, and often we were displeased with our teacher and the hard lessons we had to study. As adults, we realize the wisdom of the seeming drudgery, and are glad we had the opportunity of preparing for life's battles.

Sometimes God places us in another kind of school, as He did the children of Israel when they were carried away captives to Babylon. Although they were there chiefly because of God's judgment, nevertheless they were there also because of His mercy, for God's mercy is greater than is His judgment. Where sin abounds, grace doth much more abound, and although God visits the iniquity of parents upon their children to the third and fourth generation, He nevertheless shows mercy to thousands of them that love Him and keep His commandments, so that His mercy reaches not only to the third and fourth generation, but to thousands of them that love Him.

When the school days are over in God's schoolhouse, then we too, like the children of Israel, will return with great joy and gladness to Jerusalem—not the earthly, but the heavenly Jerusalem. It will be a joyful home-coming. If you have been away for a time from home, you know what joy it is to return and meet the loved ones who there await you. It will be so at last to every child of God. Here on earth they will have been in the school of sorrow, of sickness, of losses and bereavements, and the thought of returning home where there will be no sorrow, no pain, no sickness, no tears, will be joy beyond measure.

A blessed home is in readiness for those who will thus return to the Father's presence in glory, for Jesus has gone before to prepare a place for all them that love and serve Him. Here on earth people often wonder where they shall locate when changed circumstances may compel them to move. But no need of concern for the Christian as regards his future home. All will be in readiness for him when he gets there, and loved ones will welcome home the returning child of the Heavenly Father.

Do not complain, therefore, of your school days, your teacher or the lessons, for they are all days tempered with God's mercy and are intended for your good and glory.

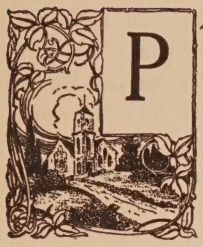
MAKE TRIUMPHANT YOUR SORROWS.

A STRONG personality is not so much an act of creation as a development from practical experience. With an iron determination to wrest victory from the grasp of defeat, with a firm resolution to weave a garland of praise out of the reproaches of friends, with the moral courage to rise above all hindrances and environments, standing firm amid adverse currents—you will at last not only achieve success, but will have reason to rejoice at victories well won, knowing that, to some degree at least, you personally merit the plaudit, "Well done!"

It is foolish to sit down by the grave of dead expectations and weep life away; for, those who do so only allow their youth and beauty to be thrown upon the tomb like a withered wreath. It is easy to sing praises to God when the sea is smooth and the skies are blue, or when in the calm of the harbor; but staunch indeed is the heart that can shout hosannas in the hour of peril and disaster, hiding its sorrows behind smiles.

Make triumphant, therefore, your sorrows, not by the bitter wail of a misspent life, but by the triumph of that divine greatness which sweeps God's universe clean of all its littleness. Instead of allowing your struggles to cramp and shrivel life, rather through divine grace turn them into triumphs by enlarging your life in that majestic outflowing of noble deeds done whereby the world may be made better, God be glorified, and you yourself, at last, be victorious through Him who loved you and gave Himself for you.

MAKE HOME A PARADISE.



ARADISE was made a home, but the good and wise of today make home a paradise. Not every married person, however, lives in paradise; for some make their abodes Babels instead of Bethels. It takes more than bricks and mortar to make happiness. Love is essential. As to every bird its own nest is fair, so to every man his own home is sweet, if it be as God intends and as everyone should make it. A true wife is

> "A golden sentence
> Writ by our Maker, which the angels may
> Discourse of, only man may know how to use,
> And none but devils violate."—*Shirley*.

In all this world there is nothing more beautiful than a home where love dwells, the one spot where hearts securely trust and confide in each other. A happy marriage is an alliance in which God has brought together the contracting parties. The clergyman, as he unites in marriage, recognizes this as he says, "Those whom God hath joined together, let not man put asunder." Marriage is a covenant, in which two become one, to live a common life, share a common fortune, "For better, for worse; for richer, for poorer; in sickness and in health; till death do us part." It is not a temporary bond to be snapped at will. God made marriage a union for life. Happiness might often be enhanced if more patience were exercised and greater consideration manifested during the early months of married life, when new adjustments must be made and new phases of disposition and character are discerned. It is one thing to meet in the parlor once or twice a week, and quite another to be together day and night for a life-time. The union is formed "for better, for worse," and when once united in marriage, both the husband and the wife should use all endeavor to promote the happiness of each other. Make every possible effort and sacrifice to avoid the first unpleasantness. Concessions must be made by both.

A home implies at least two persons, both working together, each striving to make the other happy; for one person alone can not make home happy any more than can a bird fly with one wing. The husband and wife should be like two fragrant flowers, bound up in one nosegay, thus doubling their sweetness. It is possible for a nagging, gossiping wife to cause the husband to feel more comfortable at the club than in his own dwelling; and it is equally possible for a cold, complaining husband to cause the wife to prefer death to a den of torment under the guise of "home." It is always a sad reflection when outside attractions are greater than those of the home. Either the latter is not as happy as it should be, or else the one who neglects it is rapidly making it unhappy; for husbands and wives should love each other's company more than the company of strangers, as they did before their marriage.

THE BLACKENED HEARTH OF AFFECTION.

WHEN something goes wrong in the home or at the store, do not turn your anger against others in the home. If the fire will not burn well in the cook stove, if the servant leaves you in the lurch, or if some of your good clothes have been ruined in the laundry, do not take spite out on the children or your husband. And if at the store you are annoyed by trying customers, if your profits have been small, if your temper got the best of you, do not go home and scold your wife and strike your children. Do not make yourself a terror to the household because you happen to find a button missing, or a hole in one of the garments you are about to put on. Avoid domestic upheavals by leaving your temper and troubles at the store, and let love and gentleness be the ruling powers in the home. Never speak harsh words against those you love.

There is no sadder sight in the family circle than the dark and blackened hearth of affection. To sit for hours and read a paper or book when by your side sits one who longs for loving words, is very dampening to the once glowing affections. Make your marriage the cradle of the finest, sweetest and holiest affections, that, with love nourished by continual acts of tenderness, you may detest all real and seeming offenses. Be as lovable and

attractive as you possibly can, one toward the other, lest a third party, with the attractiveness to which you have been personally indifferent, steal the affection you should have made all effort to keep. Make yourself worthy of your companion's love, and earnestly keep striving to hold that love. True love is not mere romance and ornament, but is rather practical and useful. If necessary, it will follow to the ends of the earth, willing to make sacrifice, and yet calling it no sacrifice. With such mutual, undying love, there will be scant work for the divorce lawyers.

NEVER REFUSE A COMPROMISE.

THERE are few homes without some misunderstandings, some mistakes, some grievances. We are yet on this side of the Jordan. We have not reached the Land of Promise, and must accordingly expect an occasional sigh. But it is a grievous mistake for one or the other to refuse to compromise for the sake of peace. Even though the fault be all one-sided, let not the settlement of the same be one-sided; for they that are strong should help bear the infirmities of the weak, and by each one yielding just a little the difficulty may be adjusted and peace restored. Remember, you married "for better, for worse," and not for separation.

Do not expect perfection. Before marriage every one tries to make the best possible appearance, and few will disclose their faults—at least, they are not likely to advertise them. Accordingly, some seem to think they are marrying angels in disguise; but of course, later on they discover they have married human beings, susceptible to infirmities, just like themselves. Those who expect perfection should first make a careful examination of their own conduct, and, beholding their weaknesses, they will learn to exercise charity and give the answer which turns away wrath. Do not act so that your partner is made to feel depressed, fearing that he or she may unconsciously offend. Be careful lest your distance and reservedness produce a servile dread and diffidence. Those who act thus may be obeyed, but they can not be deeply loved. There can not be true happiness when the one

or the other is all the while worried and anxious for fear something may be said or done that will provoke an unpleasant discussion. To be good and yet be disagreeable, is treason against home happiness, and in fact against virtue itself.

Your home is not a place for pouting and sulking. As a bird sings in a thorny hedge, so love will inspire song in the humblest abode; but a sulking companion will silence all sweet music. It is easier for a lame man to throw away his crutches than for some ill-natured persons to get rid of their irascible tempers.

KEEP UP A CONTINUAL COURTSHIP.

DO not allow old age to lessen your affections, but keep up your courtship to life's end. In the school of gracious forbearance and gentlest culture see in each other a beauty that others do not see, and never allow passing years to strip your marriage of its charms. Allow neither poverty, sickness nor time to loosen the silken bonds of loving affection. Rather make them stronger with passing years, that your affections be just as sweet and great in old age, nay, rather much sweeter than they were when you stood at the marriage altar. The cornerstone of misery is often laid by neglecting to express the love which the one has for the other. A woman especially wants to be told by word and action that her husband loves her. The mere fact that she knows it, is not sufficient. A husband, therefore, may wantonly neglect his wife without roaming night after night from home. The heart of the wife feeds upon love-like attentions, and where these are neglected on the part of the husband, unhappiness is sure to follow. In this respect, the husband and wife should be rivals of each other, expressing their love one for the other even more freely than they did before the marriage.

In all your conduct, aim to make your home one of real, true, loving companionship and oneness, such as true and honest hearts united only can make. Then will it, though tiny and humble, be a castle, a paradise, a sweet, sweet home, where God Himself may write over the doorway: "PEACE BE UNTO THIS HOUSE."

THE CONDIMENTS OF EVERYDAY LIFE.

S condiments give a relish to food that sustains the body, so do kindly words and noble deeds give a zest and vigor to the moral and spiritual life of the individual. Besides the salutary reaction on the giver, these kindly words and noble deeds radiate a joy that suffuses every one about. Persons bearing such gifts always receive a cordial welcome from every one.

When the Queen of Sheba visited King Solomon, she took with her a great many different things, such as gold, precious stones, and the like. Among the offerings were also "spices in great abundance." Like this Queen, people are making visits today, and are carrying with them gifts of one kind or another, and whether acceptable to the people or not, the gifts are distributed freely. Unfortunately, with not a few, "spices" or condiments are not among the gifts. What they bring, you are not eager for.

One does not have to be rich to be able to take with him "spices." No need to be a Queen from Sheba, but the Kings and Queens of God's own dear children are those who, being rich in the blessed graces of God, are able to carry with them the precious "spices" of everyday life, the kindly word and noble deed, and distribute the same freely wherever they go. Such visitors do not come into your homes with doleful lamentations and ugly frowns upon their faces, but in a bright, cheery manner, and when they have gone, you are sorry for their departure. Such are those wise employers, who, entering their places of business, have a cheering smile for their workmen, a kind word for them. In return they get far better results from their employees than those who indulge in constant complaints over every trivial matter. Such employers go to those who are in trouble, not as "weeping Jeremiahs" or "Job's comforters," but with rich "spicery" in their speech. They cheer those beset with troubles, and make them better for the visit. In their talk of life, they do not take the attitude of a "croaker," seeing nothing good in any one but themselves, but, looking on the bright side of things, they see in

life much that is well worth the living, and themselves help to make things better and sweeter.

They do not impugn good motives, nor judge unkindly every act of life, but rather have a Charity that "thinketh no evil." In their adjustment of difficulties, they do not use force and curtness, but "spices." They are tactful, are diplomatic, are above all sensible, and they usually win. In religion, they use "spicery" and are not afraid to "rejoice in the Lord," knowing that there is often more religion in a sweet smile than in bitter tears. Everywhere they go, they carry with them "spices," and they make the world better, happier and sweeter because they live in it. Let us all join this noble army of men and women, and carry with us wherever we go "spices in great abundance," and we too shall gladden hearts, brighten homes, uplift burdens, dispel doubts, see the good in others, be slower to impute bad motives to others' acts, and, in doing good to others, we shall do good unto ourselves.

NEED OF HEART AS WELL AS BRAIN.

WE seem to be living in an age when education is highly appraised; when brain, and not the heart, wins both applause and large salary. The pursuit of knowledge is so intense that there appears little energy left for faith and affection. Who will say these signs of the times are the most hopeful? Ask the child, the sick, the distressed, the aged, the dying.

When we are weakest and most in need of help, then is the time when cold head-culture fails as a substitute for faith and heart-affection. Not many souls are won to God through a mere cold, intellectual proposition, be it ever so dogmatic, theological, philosophical or scientific. Faith is not a product of the reasoning faculty. It is above and beyond reason, although not contrary to reason. With the heart man believeth unto righteousness. Where there is heart-belief and love, there is a peace unknown to this world, and the soul that was once filled with despair and fear becomes filled with happiness and rejoicings.

To know God and man merely through the intellect is to discover that,

> "The world, that seems so various, so beautiful, so new,
> Hath really neither joy, nor love, nor light, nor certitude,
> Nor peace, nor help for pain."

God's Fatherly love, His tender mercies, His loving kindness, are as the pulse to the body, making us new creatures in Him who loves us. When His heart throbs with our hearts, then the warm circulation is deepened and strengthened, and within us is kindled a fellow-feeling with the One above, and we say: "Abba, Father." A nurse may have knowledge and skill, but unless there be a kind heart, a sympathetic, gentle touch, she will never woo the patient along the road to recovery.

Whether it be a nurse for the body or for the soul, there is need of heart as well as brain. This is why those who know God find in Him a Father, for, as He is infinite in wisdom and knowledge, so is He also infinite in love.

LET JESUS CARRY THE CANDLE.

A MAN'S life is much like a house with different rooms. Sometimes there is what is commonly known as the "spare room," the parlor, the sitting-room, the nursery, and so on.

In our lives there are also rooms which might properly be named according to their respective uses.

In order that we may the better appreciate that which is stored away in the different rooms of our lives, let us take with us a candle. But—let Jesus carry the candle. The average person can not be trusted with carrying the light.

Even the careful housewife at times finds it difficult to keep all the rooms of her house in good order. Sometimes the little "spider taketh hold with her hands, and is in King's palaces." Then too, there are times when, because of attention given to other matters, one or more of the rooms in the house become a bit neglected, and dust and dirt accumulate to a larger extent than the clean housewife ordinarily permits. If, at such times, a friend were to call, the lady of the house, if compelled to pass through such a room, would most likely want to carry the candle herself so as to avoid letting the light shine in certain places of the room. In like manner, we too can not afford to trust ourselves with carrying the candle as we enter into the different rooms of our lives, lest, seeing the objectionable, we turn the light in a different direction.

First, there is the COUNCIL ROOM, the place where we make our plans, where we devise and scheme, often for our own selfish aims. Let Jesus, therefore, carry the candle into that room, and see whether or not it will bear His inspection. Unless our thoughts are in accordance with His, and the spirit of our lives honest and true, then we should change them at once.

Following Jesus as He carries the candle, we enter next into the HEART ROOM. And what do we find there? Is it pure? Is it tuned to the praise of God? Is it free from deceit? If not, then let God change it and give us instead a new heart, one that is clean, a pure heart; for with such a heart we shall see God.

The next room we enter is the TREASURE ROOM. With the light turned on into this apartment of our lives, what does Jesus find there? Can we open the books before Him for His examination and show Him our accounts? Have we paid all the debts we owe to Him? Have we given Him freely of our money, our talents, our influence, our service? He gave His life for us. Have we been honest with Him, and given to Him in exchange the "square deal?" Have we been just stewards of the talents He loaned us, and can we give unto Him a true and faithful account of our goods, our life, our all?

There is one more room we should enter with Jesus, and that is the CROWN ROOM. In this we make our decisions for good or evil, for God or for ourselves, for heaven or for hell. God has given every one will power, and allows man to decide for himself. God pleads with man and urges him to do the right. The Holy Spirit strives to quicken within man the good and lead him to decide for God and the right. Nevertheless, man is left to make the final choice. In the Crown Room the decision is made. As Jesus turns on the light in this room of our lives, what does He find there? Have we decided for Him? Have we taken from ourselves the crown of our lives and laid it at the feet of Jesus? It is written of Jesus that "on His head are many crowns." Have we placed ours there? Have we opened wide the door into this crown room of our lives and asked Jesus to enter in as our Guest?

THERE IS A GOOD TIME COMING.

THERE are many today who are patiently bearing life's trials and shouldering life's burdens, all because there is a good time coming. You may call this optimism. You may call it faith. But, what would life be without faith? Hope of the future life supports us. The present life is by no means satisfactory. There must come a day of reckoning and final adjustment. This world does not make a just distribution. God, however, will finally render to every man according to his just deserts. God is no respecter of persons, and He will reward each one according as he has used his talents.

The Lazarus of earth will not forever be sick and in poverty. In heaven, many such will be seated in chief places of glory, in "Abraham's bosom." Because of this faith in God, believing that there is a good time coming to all those who faithfully serve Him, the people of God endure hardness as good soldiers of the Cross, knowing that the afflictions, which are for but a moment, work for us a far more exceeding and eternal weight of glory. A letter recently came from a young lady who for more than nineteen years has been helpless, numbered with the great army of "Shut Ins," who are largely dependent upon others for the cheer that is brought to them. And yet, the young lady referred to is bearing her cross, as her letter indicated, without murmurings or complaints, and is happy because there's a better time coming.

How such fortitude and optimism should rebuke those who are finding fault because some things do not go just to suit them, or because now and then they have their minor losses and crosses! We should thank God for what we are and have. Although of earthly goods we may have but little, nevertheless, if we have health and opportunities for doing good, we should be eager, by way of gratitude, to do good unto those who are less fortunate than we. We should strive to make this world a dearer and sweeter place in which to live. Words of love and deeds of kindness we should scatter along our path through life, for it takes but little to make others either sad or glad. Let us help to make them glad.

Unto all such as thus go forth in the spirit of the blessed Master, there will some day come a gentle voice, saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

COAXING VERSUS SCOLDING.

"HOW is it that you are always so happy?" inquired a lady of another who always appeared to be in the best of good humor.

"I coax instead of scold," was her reply. And that in a large measure was the secret of her cheerful disposition and her attractive manner. The cheerful, genial person who diffuses his or her good feeling to others, is the one who coaxes rather than scolds—who smiles rather than frowns—who whistles rather than whines. No one loves a scolding person. The reason why people were so attracted by the words of the Master was because His words were always exhilarating and comforting. The husband or wife who contributes the greatest amount of happiness to the home is the one who has learned to govern well the temper and have it sweetened by the grace of God in the heart.

Coaxing is much like the sun; for, as the sun melts the hardened wax, so coaxing melts the hardened heart. Scolding is like the bleak winds of winter, for such cold winds cause a chill and freeze over the waters in the running brook. Thus scolding chills the affections and freezes the streams of love which flow from heart to heart. If you want a cold house in winter, put out the fires; and if you want to have the absence of love in your home, begin to scold.

There are times when the sorely-harassed mother, whose patience has been tried beyond endurance, and the perplexed and irritated father, each in their own peculiar spheres, are so keyed up because of problems which are difficult to solve, that the one or the other, or maybe both, for the moment yield to an ugly temper and give vent to agitated feelings by scolding. But what gain is there? It acts much like a boomerang; for every time you scold and fuss, it makes matters only worse. If your house is on fire, what is the use of pouring on oil? If you have trouble in your home, what is to be gained by adding fuel to the flames already kindled? It is better to get one blow than

to strike back and receive a second blow. You say, "I am getting tired of being nagged." What if you are! Is it not better to keep quiet at such times? Scolding never makes matters better. Let the common scold alone until all is quiet and at peace; and then in a kind manner counsel him or her to avoid causing such heart-aches and head-aches. A little coaxing at such times will often bring about excellent results.

On the tombstone of an esteemed lady were the words:

"She Was Always Pleasant."

What an obituary! It was worth more than a fortune of gold and silver. Although it is difficult to "always" be pleasant, nevertheless we should all strive so far as possible to keep ourselves in a cheerful and happy mood. Such a temperament will not only contribute toward the happiness of others, but will be conducive to our own health and happiness.

This is a cold world in which we are sojourning, but it is the world in which most persons must earn for themselves a living. It is better to make the best of conditions as they are rather than spend the time in scolding, thus making both ourselves and others unhappy.

Whether, then, it be in your home, office, schoolroom, store, factory or wherever it may be, do not meet your fellowmen with a frown and churlish temper, but greet them with a friendly smile, and do not be afraid or ashamed at times to coax when the opportunity offers.

GUARD YOUR CHARACTER.

FROM a stagnant, muddy pool the lily rises, a clean, white flower. In like manner, the pardoned soul comes forth from "the miry clay of sin," washed in the blood of the Lamb, made "whiter than snow," a beautiful flower cared for in the garden of God. But—take the white lily and trail it in the mud. We no longer admire it. It becomes defiled and is trodden under the feet of men. Likewise, if the convert departs from the ways of righteousness and God's loving care, and stoops to earn the wages of sin, the once pure character, trailed in "the miry clay of sin," becomes polluted, despised and rejected by the honorable.

Guard most sacredly your character, good conscience and modesty, and suffer death rather than lose your honor by defiling

either of these. "Keep yourself unspotted from the world," avoiding the very first taint of sin, lest the first evil step be followed by others, and your eyes be opened when it is too late. It is easier to keep "unspotted" than it is to remove the sinful blemishes from a once pure, noble character. Never do anything of which you would be ashamed if your friends should see you engaged therein, remembering that God sees you at all times.

THE MAN WHO ONE TIME FAILED.

IT is estimated that ninety-five per cent of successful merchants failed at one time or other before they achieved success. Be the percentage what it may in commercial affairs, there are very few of us who have not at one time or another failed in the moral and religious life.

The unsuspecting are often trapped unawares. An evil associate may cross the path, and without any thought of doing wrong, one thing leads to another, and the stronger, drifting, becomes weaker, until a weak character is dragged down by one still weaker. It may be the failure to respond to God's call for service when occasion demands which causes the downfall. It may be yielding to a temptation to do that which is wrong. In a multitude of ways, it is easy to slip up in the high standard of life and fall short of its just requirements.

But the fact that a person may have at one time failed is no reason why he should become his own worst enemy. The misfortune with many is that, once they have failed, they lose courage, and instead of endeavoring to renew their ascent, they continue in their downward course, seeking associates among those who also have failed. If only the weak who have failed at one time would lift their souls upward and seek companions among those who are good and pure and strong, they might raise themselves up again to the same strong position which they once held.

Many of the shining lights in heaven at one time failed. John Mark, who wrote one of the four Gospels, proved himself a man of very great worth to the whole Christian church—not only on account of the Gospel which he wrote, but also because of the great help which he rendered to those who wrote the

Gospels according to St. Matthew and St. Luke, furnishing them with much of the material which he had first gathered and from which they largely made up their own writings in an enlarged form.

But this same John Mark at one time failed his Lord and Master. It was he who, on the night of the Lord's betrayal, fled from the presence of the Lord. Referring to the incident in after years, he wrote saying of himself, "a certain young man, having a linen cloth cast about his naked body . . . left the linen cloth, and fled naked." As he was secretly following the crowd that eventful night, he was discovered. "The young men laid hold on him," and, wresting himself loose from their grasp, he hastened back home, leaving the linen sheet in the hands of those who had seized him.

But John Mark was not the only one who thus failed at one time, and yet afterward became great. Men like David, Peter, Abraham, and a host of others such as they, failed at one time or other in life and yet became great. Do not therefore give up a man or woman because he or she may have fallen once or twice. Rather go after such, plead with them, pray for them, and by the help of God endeavor to restore them to the joy they had when first they knew their Lord.

Jesus never deserted or forsook men and women because they had failed Him. He does not today turn out the light from those who have deserted Him. In the window of heaven there still shines the light to point those who are in darkness to the road that leads to safety and forgiveness. The bells of heaven are still ringing for those who have been caught in the darkness and fog of sin; and those bells ring clear and loud, saying, "This way, this way, weary and heavy laden! and ye shall find safety, forgiveness and rest in your Heavenly Father's love."

For Those Who Think God Will Still Remember Against Them the Sin Committed, Even Though They Repent.

"I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins."—*Isaiah, 43:25.*

PARTIAL AND UNJUST JUDGMENTS.

IT seems to be a trait of human nature that we more readily see the worst in others than the best. We not unfrequently despise those whom God dearly loves, for "man looketh on the outward appearance, but the Lord looketh on the heart." It is better to cover up faults and extol virtues than to search for flaws in others' lives. Actions which appear ignoble often spring from the purest intentions.

The uncharitable often remind the one whose righteous purposes have miscarried that the bad place is paved with just such good intentions as his. Such critics should remember that, while every blossom on an apple tree has within itself the potentiality of coming to fruition, yet many do not. Circumstances, such as the wind, rain and other disturbances, doom many of the blossoms to fail. So many of our intentions, while possessing at birth the power of developing into good actions, may through unfit environment, the antagonism of other persons, and a host of other influences, come to naught. A good deed, to be a really noble one, should not come about as an accident, but should proceed from a good intention. Hence, be your aim what it may, let always a good, noble, pure intention be its source.

It was never given even to the wisest men and women to peer into the depths of another's spirit and sound all the motives and impulses of thought and action. Man can not discern his own thoughts and actions in all their varied forms. This is why David exclaimed: "Who can understand his errors? Cleanse Thou me from secret faults." And yet, how often do persons form hasty, partial judgments, instead of looking through all the motives and calmly forming just and impartial judgment from all the premises and facts in the case. The wicked people in the days of Noah and Enoch had some very harsh and uncomplimentary things to say about these men, but it is said that Noah and Enoch "walked with God." Having walked with God on earth, they also walk with God in heaven. We must not be surprised, therefore, if now and then some one should misjudge and speak ill of us.

TRAGEDIES OF THE TONGUE.

WE long and pray for the day when swords shall be truly beaten into plowshares and spears into pruning hooks. When two neighbors have a difference, they do not arm themselves with deadly weapons and fight it out with the fury of wild beasts. If they are sensible, they sit down and talk it over and adjust their differences without recourse to violence. If they fail in that, then they resort to law, and a jury decides the matter. Why should not nations settle their differences in the same manner by a court of arbitration? If some of the men who advocate war were compelled to shoulder a gun and bear the brunt of a common soldier in the battle, they would probably reason differently. "Thou shalt not kill," is the commandment, and war is its direct violation. The tragedies it carries in its train are appalling.

But, like war between nations, so are often the war and tragedies of tongues. Although "therewith bless we God," nevertheless therewith many "curse" both God and their fellowmen; for "out of the same mouth proceed blessing and cursing." No wonder the apostle was appalled, and, rebuking the people, said: "Brethren, these things ought not so to be."

The man or woman who takes a fire-brand and destroys a building is imprisoned. And yet there are those whose tongues are "set on fire of hell," who go forth with such fire-brands of the devil and destroy that which is far more valuable than material things. They destroy good reputations, peace between friends, and happiness in many homes.

The liar has no place in heaven, and should have none in respectable society. Such men and women should be ostracized. Allowed to go on unchecked, the evil tongue will do incalculable harm, for, being set on fire of hell, it does not know when to stop, and will never do so of its own free will. Could the awful tragedies of an evil tongue be disclosed to human view, there would be in every city a Peace Conference, not for nations, but for individuals, for the suppression of those who seem never so

happy as when they are causing trouble. Next to the liar are the tale-bearers, who peddle lies about among others. These persons are always ready to offer their sympathy and then run and tell all they have heard, thus adding fuel to the fire already started.

Few persons are deserving of being held in greater contempt than those who secrete themselves as "eavesdroppers," that clandestinely they may listen to the conversation of others. The disposition to nose into the affairs of other people, that they may perchance get hold of something of a questionable character to be used for scandal, makes sneaks of some who make great pretensions to respectability. No less a one than Solomon, writing of such mischief-makers, says: "A hypocrite with his mouth destroyeth his neighbor."

In contrast with such are those who speak the things which make for peace. "Blessed are the peace-makers," for they are God's children.

WHAT IS YOUR BUSINESS?

BUSINESS is, according to the general definition of the term, a pursuit or occupation; trade; profession; calling. Some define business as that which one does for the purpose of making money. It may be the physician in the daily practice of medicine, the lawyer serving his clients, the merchant selling his goods, the public man serving the people, the banker investing his money, the mechanic plying his trade, the hod-carrier climbing the ladder, the railroad man often risking his life, each one using his own physical, mental and financial capital.

There are thus different kinds of business. And in all it is possible to make an honorable living. No calling, be it ever so humble, is beneath the dignity of a child of God, so long as that calling or occupation is honorable. God has honored labor and the laborer. But it does matter what the methods and what the motives are. It is not enough to be engaged in an honorable business. Both the methods and the motives should be of the highest type and ideal. How money is made and how it is spent, determines whether or not the money is clean and a blessing. The man, therefore, with but "one talent" may not be a true servant to his Lord's interests, while the man with "five talents" may receive five talents more, because he has proven himself a trustworthy servant to his Lord.

We must be careful, therefore, not to denounce a man simply because he happens to have money, or extol a man because he has nothing. Neither poverty nor riches will take a man to heaven, nor will either keep him out of heaven, other things being equal. Many a rich man has not only earned his wealth honestly and honorably, but has also been liberal and God-like in his expenditure of the same. Whether man be rich or poor, he should be esteemed or despised, not for what he has or has not, but according to his own personal character, independently of that which he possesses or does not possess.

Your business, therefore, is in a large measure what you make it—not necessarily in dollars and cents, for some are more adroit and others have better facilities, so that one sometimes gains wealth where another loses. However, the real business of your life, the methods, the purposes, the aim, rest very largely with yourself. And too, with the proper methods and purposes, there is ample time for attending to your business. A man can be a consistent child of God, and yet be successful in business. He can carry his religion into his business without harm to an honest enterprise. He can use his business to serve not only himself and those dependent upon him, but use it also to the glory of God.

A man's business, however, should never come between him and God. Be his work what it may, he should never suffer anything to divert him from the duty he owes to his Maker. First things should always be considered first, and man's first duty is toward God.

Greater than success in "business," is success in life. "What shall it profit a man if he gain the whole world, and lose his own soul?" There are no pockets in shrouds, and there is no need for them, for man not only came naked into this world, but he must leave in the same condition. It is pitiful to see how some men struggle and sacrifice for the sake of succeeding in business, when at the same time they are making a grievous failure of life.

Some men seem to live as if death is not for them. They live solely for things temporal. This world is their god, and they lose all sight of God's kingdom, which includes all those who obey, trust and serve Him—the company of those in whom heavenly laws and principles hold sway. They are so absorbed

with mere business that they cannot be numbered among those who live in the spirit of the petition, "Thy kingdom come, Thy will be done on earth, as it is in heaven."

It is reported of Jenny Lind that on one occasion, having been invited by the king to sing in the royal palace at a festival on the Sabbath day, she refused to do so for conscience' sake, on the ground that she would not allow herself to sing at any such public gatherings on the Sabbath. Upon her refusal to sing, the king visited her in person, and pleaded with her to favor him and his friends. Her only reply was: "There is a higher King, your Majesty. I owe my first allegiance to Him."

As for the noted singer, so for us all, there is a first duty which we owe to Him who is King of kings and Lord of lords. On His head are "many crowns," and only as we bring ours and reverently lay them upon His head are we worthy to be called His disciples. To keep first things for ourselves and the world, and to give God the "seconds," is not God's plan. "First the kingdom of God." Christ said: "I must be about my Father's business." Our first aim in life should therefore be, to be about our Father's business. What is your business?

THE LOSS IS YOURS.

Each wasted chance for good,
Is your own loss;
Each song you fail to sing,
Is your own loss.
You may refuse to serve,
Another will step forth;
And when the work's all done,
The loss is yours.

Each service you neglect,
Is your own loss;
Each offering you withhold,
Is your own loss.
Loyal souls will the needs
Of God's blest work behold;
They'll give and worship God,
The loss is yours.

Each soul you fail to save,
Is your own loss;
Each heart you fail to cheer,
Is your own loss.
Some one will nobly rise,
And do that which is right;
The joy will then be his,
The loss is yours.

Each unkind word you speak,
Is your own loss;
Each heart you cause to bleed,
Is your own loss.
Others will bless and save,
Others will help and pray;
And at the Judgment Day,
The loss is yours.

WHY SOME NEVER SUCCEED.

ONE reason why many men never succeed is because they do not remain long enough at one thing to master it. Unwilling to learn the business, and ever eager for a change, they flit in their restlessness and impatience from one thing to another, and end by succeeding in nothing.

For the same reason, many never profit by their religious experience. You never know where to find them. They are always after "something new." Before they have fairly tried one thing, they are off after another. As a result, they can never be counted on either in what they believe, or in what they do. This is why the sacred writer admonishes, saying, "Be ye steadfast." Having begun a good work, stick to it. The race is won only by those who are faithful unto death. Starters are common, but what the Church needs is perseverance, continuance in the work. Converts are good for the church, but better still are those who "keep the faith" and are found faithfully laboring in the Master's vineyard in the heat of the day.

The man who would succeed in business must not be discouraged by every bit of opposition, nor must the Christian lay aside his or her armor because of some unexpected contingency. None have ever yet gotten to heaven "on flowery beds of ease." The stone which gets the most strokes is usually the one that occupies the most prominent place in the building, and if we want a place as living stones in the spiritual building of our Father's house of many mansions, we must be willing, as rough ashlars, to be hammered and chiseled and carved; otherwise we shall be cast aside in the rubbish of the great temple.

Many fail because they listen to trouble-makers. No sooner do the latter learn of a dissatisfied person than they are after him, urging him to proceed at once to law, and assuring him that he has a good case and is sure to win out. In like manner, the devil goes to men and women, and cajoles them into thinking that they have been wronged. He persuades them to assert their rights and demand just recognition. What is the result?

Ask our business firms. Ask many churches. Alas, the answer too often is, "An enemy hath done this." "Be not moved away," is the command of God to those who are doing a good work. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain." The devil is the father of lies, and he is ever on the alert to seduce others to become his followers. Which is the more honorable, to be a follower of the Lord, or a follower of the devil? Which is the better pay-master? Which did the more for you? Whom then will ye serve?

GIVE HIM A CHANCE.

THE man who is kept down on his knees because of weights placed on his shoulders is unable to prove his worth. Even the drunkard, loaded down with strong drink, may yet rise to heights undreamed. So long as men keep piling burdens on others, it is hard for these to rise to any standing in life.

The fallen woman, the wicked sinner, the oppressed, the drunkard—all these, if properly approached and appealed to, if considerately helped, can be lifted up; for Jesus came not to call the righteous but sinners to repentance, and He is not only able but also willing to save all mankind. Give the downtrodden and the fallen a chance, a helping hand, a Saviour, and, from the horrible pit and miry clay of sin, you will find Jesus lifting redeemed souls meet for the Master's use.

A preacher, a Jere McAuley, an evangelist, may be hiding away today in the life of some weak brother whom you perhaps know, like the angel which is concealed in the block of marble. Let the sculptor with chisel and mallet apply his skill at the rough stone and he liberates the angel. So, let Jesus take hold of the rough ashlar of humanity, and, with His tenderness and love, He will liberate the imprisoned soul. Thus has He said unto many a fallen man: "Follow Me, and he arose, and followed Him." You would not have looked for the "Pilgrim's Progress" in a profane man like John Bunyan, but where you and I see the sinner, God sees the man, the saved man.

Our Lord has a wonderful way in showing mercy and love toward the sinner, and what is needed is to let Him have a chance at the sinner. He can do wonders, for with Him all things are

possible. In His hands the leprous spots of sin are changed, the blind are made to see, the lame to walk, and the dead to live. Give the sinner a chance, and Jesus can make him whole. Give the weak brother or sister a chance, and, by God's grace, a new life will be disclosed and another soul be won for God and glory. It may be a drunkard or an outcast, but let Jesus get hold of him or her, and He can make out of such an one a redeemed child of God, commissioned and sent forth as an instrument to save others.

If you are among those who are "down and out," whom perhaps no one loves or cares for, let Jesus have a chance at yourself. He can do great things if you will only give Him a chance.

SOME ELEMENTS OF SUCCESS.

THE young who are about to face the battle of life are naturally concerned about those things which make for success. To them it is a question of vital importance, "How shall we make our way prosperous and have genuine success!"

To achieve success in any activity of life, there must be careful preparation and ability to meet the demands of the hour. Unless a man be qualified for a position, he will meet with failure. A college education is good for some, while a business education is better for others. It is a mistake to so educate as if all were to become college professors, for many will stop long before they reach the professor's chair. What many of our young people need today is a good business education, or training along industrial lines. At a gathering some time ago of forty successful business men, two were college graduates. The thirty-eight had received a common school education, but they did not stop at that. Each had learned the conduct of some business and then started a place of his own.

Mix brain with muscle and with good common sense, and go to work with a determination to win. The farmer today is putting thought into his work and is reaping rich results. The successful mechanic works not only with his hands, but also with his brain. The successful man must think for himself and not

be all the while copying after the other fellow. Be original, and creative in thought.

The weakness of many is, they are trying to do too many things at one time. Few men can be successful at the same time in many different lines of work. The man who thinks he can practice medicine and law, be a farmer and a real estate dealer at the same time, will find he is a signal failure in all. The same is true in church work. No church can afford to divide its interests into too many channels, for a divided house soon weakens, whether it be the house we live in, the house we worship in, or the house we work in.

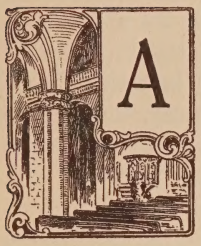
Faithfulness to the character of work done, and also to the promises made, are also essential to success. The man who is all the time disappointing his customers will before long have no customers. Not only do the work well, but do it on time. Keep your promise, for broken promises entail a loss of confidence and respect. The man who furnishes the goods will find customers who will not only come to him, but will also buy. People want good goods, must have them, and are willing to pay for them. So, too, a man duly qualified will come across the opportunity which will bring him success.

REVERE YOUR PARENTS.

FATHERS and mothers who are getting along in years are apt at times to be regarded as just a bit prosy; but, while their steps are not as quick and buoyant as they once were, and although passing winters have left their snows upon the brow, nevertheless, their hearts need not have changed. It is still father, and the heart of mother never grows cold.

The children are still the darlings of the parents, as when the little ones sat upon their knees in childhood. Although they may not be so demonstrative as when the children were younger, there is still the same depth of love. Revere your parents, if God has spared them to you, for with untiring devotion they cared for you when you were helpless babes or heedless children. Wherefore, "Honor thy father and thy mother, that it may be well with thee" all the days of thy life.

POLITENESS A VALUABLE ASSET.



A GOOD heart and brains not infrequently reveal themselves in a good face and manners. Some may scoff at the idea of attaching importance to mere external appearances, and yet, these are the things which often either win or drive away customers. The discourteous salesman, the freezing business man, may prosper in spite of his repellent manners, but it is hard to understand how such men can achieve success in any undertaking, calling or vocation. Of course, men are not compelled to be courteous and manly in their behavior toward others; neither are customers compelled to do business with insolent merchants. The clerk who waits on you as if he were conferring a great favor by his services, is not likely to have many customers inquiring for him.

The way in which goods are offered ofttimes determines whether or not you will buy. You have the money, and unless you are pleased you will go to another storekeeper. The short, curt clerk or business man, whether in the store, the railroad station, the bank, the office or elsewhere, is usually not among the high-salaried employees. Such rarely ever get big pay. Men climb to success not only up the rounds of frugality, industry, perseverance and pluck, but also by way of politeness and courteous manners.

A manly bearing, being a gentleman at all times and in all places, is a mark of the man of success. It costs but little to be polite, but it makes a wonderful impression on others.

Although it is sometimes difficult to be agreeable to those who are out shopping with no intention of buying, only "looking around"; although it is not an easy thing to be gracious when you have a fussy customer who knows not what he wants, and yet insists on seeing every piece of goods on the shelf, departing without buying, leaving a dismal, forlorn hope by saying, "I'll call again"—nevertheless, trying as such ordeals may be, the tactful and successful dealer is equal to the occasion. He hides his frowns and temper behind smiles, even though those smiles be

forced ones. Success is not a reward of discourtesy, and although there may be and are many things which try the soul, nevertheless, noble men and women will not vent their temper upon their customers. After all, manners are a mark of refinement, distinguishing between the ill-bred and the well-bred.

No accomplishment is more worthy of cultivation than politeness. And yet, many seem to be blind to its value as a business asset. The proprietor of an establishment sometimes wonders why his trade falls off while that of his neighbor increases. He concludes, perhaps, that he is not advertising enough, or that he must cut his prices. The real fault, however, may often be ascribed to incivility of salesmen to patrons.

So in social life, politeness makes happy those who come under its influence. As the sun gives forth light, so politeness radiates geniality. But perhaps the greatest benefit comes to the one who exercises it. It blesses not only those who receive, but also those who give it. Happy are they who practice politeness, for it is one of the rich assets of life.

SILENCE IS GREATER ART THAN SPEECH.

THERE are schools today in which the young are taught the art of conversation. More difficult than to know how to talk is to know how to keep silent at the proper time. Pythagoras gave a rule that has in it sound philosophy: "Be silent, or say something better than silence."

To know how to talk is an art, but to know when to keep silent is a still greater art. The "rest cure" so much spoken of today is no doubt a good thing for the weary body, but the "tongue cure" is equally important. Rest for that little member of the body would often prove not only a most healthful tonic for the individual, but also a welcome sedative for the peace and happiness of others. Carlyle says: "Speech is human, silence is divine."

It is a great deal easier to speak than it is to be quiet, and especially at such times when "silence is golden." To be provoked and greatly annoyed; to be insulted and misrepresented; to have your motives impugned and be misjudged and yet preserve silence, is more than human. It is divine. And the fact that it is divine,

is sufficient proof that it is right. Pilate had scourged Jesus. The soldiers had put a crown of thorns on His head. Pilate sneeringly asked Him who He was. "But Jesus gave him no answer."

It is very difficult to keep silent under some circumstances. Most of us speak under provocation, and yet the majority of us are sorry afterwards for what our feelings impelled us to say; for when thus aggrieved, few persons speak wisely or with credit to themselves.

When we are assailed, we all need to pray, with David, saying, "Set a watch, O Lord, before my mouth, keep the door of my lips." True, when others lie about us, maliciously abuse us, or falsely besmirch our character, then we have a right to defend ourselves, lest we encourage these destroyers of reputation and defamers of character by suffering them to continue unmolested in their scurrilous work. Nevertheless, we should, as a rule, "suffer long and be kind," and speak only when that which we say may be better than our silence. Work your brains and rest your tongues, and "be silent, or say something better than silence." Thus will you avert many quarrels in your home, in business, in the church, everywhere.

THE SAFETY OF THE COUNTRY.

DAVID no doubt saw in his day in part that which many see today; namely, the prospering of the wicked. And doubtless, then as now, there were those who were puzzled over such conditions. But David exhorted them not to worry over the matter. Although the wicked for a time may prosper, while the more honorable may be having a hard struggle and for awhile may even go under in the struggle, nevertheless, in the end all will be well. Right will be right, and God will see to it that justice will be properly meted out. In due season the righteous reap if they faint not, and the wicked sooner or later meet with defeat.

It is well that it is so, otherwise wickedness would hold the upper hand and might would be right. The laws of the land should be uniformly enforced, and the rights of every one recognized. Otherwise, the wicked will gain control until a time when God

in His anger will be compelled to unbosom His arm and strike the nation a blow. Study the history of the world, and you will discover that the downfall of a nation has always been preceded by a reign of wickedness, a disregard of righteousness, a forgetting of God. While therefore we need not fret ourselves over the doings of the wicked, so far as their own personal gain is concerned, we do need to be righteously concerned lest their unchecked wickedness become so rampant and iniquitous that God may be forced to suppress the wickedness by letting a severe blow fall upon the nation. While righteousness exalteth a nation, wickedness will debase and overthrow it.

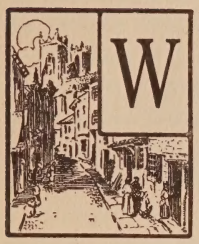
The world is growing better, but it is certain that some things are growing worse. Instead, therefore, of fretting about people's succeeding, we should be aroused about the moral and spiritual conditions of the nation. When Independence Day comes, many fail to appreciate what it cost our fore-fathers, as well as what God has done for us in order that we may today enjoy the land of the free and the home of the brave. To preserve our country, we must have God with us; and to have God with us, we must be for God and not against Him. In the mad rush for money and pleasure, many forget God. What if God forgot us as a nation? It is indeed high time for many to awake out of their sleep and turn their faces and thought to God, lest His strong arm be stretched out against us as a nation, and we suffer the fate of other nations who forgot God.

UNDYING LOVE.

HOW often the mother, as she lays the wreath upon the grave of one who was in life so fond of flowers, has felt that eyes and heart now in the far away home of the soul can see and love and appreciate her humble offering. And who shall say that her sweet confidence is a delusion, and rob her of her humble joy?

There is at least a certain measure of comfort in the thought that we are not entirely lost sight of by our departed friends. Many an orphan child finds satisfaction in the thought that he is not alone in this dreary world; and that, although his parents are not with him here on earth, yet from Heaven above their undying love still breathes around him.

LOVE FOR THE LAND OF BIRTH.



HEN Nehemiah of old overheard a conversation by persons from his native land, he was at once interested, and inquired of them concerning the people and the city. It was but natural, for revived memories quicken love for the land of one's birth. There are but few persons who do not have a fondness for their birth-place. There is a something about such scenes that is heart-compelling and of soul interest. It is not the wealth of the building, nor the richness of its furnishings, that grips the heart-strings and stimulates the intellect. Nor is it the character of the town, country or city that charms. It is rather because of those whom we love, those who there gave us birth, that we love our native land. There is no other locality in all the world that holds in one's heart's affections the peculiar place of the home in which we were born.

And yet, greater than the birth-place of the body is the birth-place of the soul. The soul that has been awakened into the new and eternal life as it is in Christ Jesus, born anew not of water but of the Spirit, that soul should never forget its birth-place. With the passing of years the love should grow stronger and stronger, so that, having once been born into God's kingdom of grace, nothing in the whole world should ever be able to sever the ties of love which bind together in mystical union the Christian and the Saviour.

God of old asked through the prophet: "Can the maid forget her ornaments?" He meant to imply that she could not forget them, for among the orientals ornaments were almost part of the wearer. Where the "maid" was, there were to be expected her "ornaments." Her mind was on them, so that she could not forget them. The same God asked: "Can the bride forget her attire?" He again meant to imply that such a thing would be almost impossible, for the "attire" was to be part of the bride, and, having had her mind upon it for a long time, and it being part of the bridal make-up, it would be almost inconceivable to think of a bride's forgetting her "attire."

And yet, says God: "My people have forgotten me, times without number." Time and again, numbers upon numbers forgot God, and that from among His own people. But that was not only true in the time of the prophets. Alas, it is true today as regards not a few who once confessed God as their Heavenly Father and Christ as their Saviour. They accepted Christ as the Bridegroom of their souls, but many of these spiritual brides have proven unfaithful to their spiritual marriage vows, and have unfaithfully gone off and made love to another—not with one on equality with Jesus, but with that which is beneath the honor and sacredness of the name of Him whom they confessed and to whom they promised eternal allegiance.

Would not a groom feel sad and heart-broken to have a young wife prove unfaithful to him and single out instead a man of low morals and debased character? And does not Jesus lament, yes weep, as He did over Jerusalem, when He finds those who at one time confessed Him as their Saviour, the Bridegroom of their souls, turn away from Him, sacrificing Him and His love for the love of sinful pleasure?

"Can a maid forget her ornaments?" "Can a bride forget her attire?" Alas, they forget not these things for the ornamentation of the body, but many of God's people forget Jesus, the Bridegroom of their souls, the ornamentation for the spiritual nature.

Wherefore, "Beware lest thou forget the Lord thy God in not keeping His commandments." The Church is Christ's special abode here on earth, and they who love Jesus, they who are true to their spiritual marriage vows, will love the land of their spiritual birth, and will be among the faithful worshipers in God's house. As the maid will not forget her ornaments, as the bride will not forget her attire, so the faithful child of God will not forget his Jesus, nor the Church. He will rather want to be where Jesus is, where He has recorded His name, and where He has a promised blessing for all those who meet sincerely in religious worship.

What if God forgot you? You will not then forget Him, will you? God forbid. Say with the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . and let my tongue cleave to the roof of my mouth."

THE NATIONAL ENEMY.

THE best students of economics tell us that five-sixths of all our pauperism comes from strong drink; that four-fifths of all our crime originates from the same source; and that nine out of every ten jails in the country could be closed but for the traffic in strong drink.

Idiocy, madness, insanity, crime, poverty, are but a few of the fruits of intemperance. There are scores of men of whom it is said: "When sober one could not wish for a better husband, a better father." But when whisky goes in, the man goes out, and the beast lives there instead.

Some argue that, if men let whisky alone, it will leave them alone. But this is false argument. The children let it alone, but it does not let them alone when the father is a drunkard; for it clothes them with rags, and leaves them in poverty. It blackens the eyes of the loving wife, and bruises the backs of the little ones, all of whom must suffer because one member in the family abuses his privileges.

Then, too, there are other evils which are most closely allied to intoxicating beverages. Gambling, impurity, and kindred evils often follow very closely upon the heels of intemperance. This great foe of the nation not only ruins the lives of many who have grown up in years, but, like the serpent, lies in wait for the unwary, the unsuspecting, the young. It charms, and lures, and bribes, until by its delusions many of the young are caught in its serpentine fangs. Many a home has been robbed, not only of its furniture and clothes, but also of its sons and daughters by means of the intoxicating cup. Not only have mothers thereby been brought to the washtub and scrub-brush, but also to early graves, because of their grief over those whose lives have been wrecked by strong drink.

The beginnings are small. Perhaps only one glass today and another tomorrow. But in a short time the number of glasses each day is doubled. Then three, four, five, six, seven, eight, nine a day until at last the man is gone and the beast instead lives. But with the going of the man goes health, wealth, happiness, home, business, and at last life itself.

True safety, therefore, lies in letting it alone. Touch not, taste not, handle not. There is a legend that when Noah was planting a vineyard, Satan watered the roots with the blood of

an ape, a lion and a hog, and that consequently those who drink wine first act like silly apes, then like fierce lions, then like wallowing pigs. With not a few, strong drink awakens a whole menagerie of animals in man's lower nature, leaving God's temple, the body, defiled.

Parents, accordingly, should be careful not to give intoxicants to their children, and better still, they will prove a great blessing to their children if, not only by precept but also by example, they show their hatred for this national enemy. Many a son has learned to take his first drink from his father's example. The occasional beer leads often to the regular tippling; tippling paves the way for the noon appetizer; the noon appetizer is not uncommonly the forerunner to frequent sprees; sprees are succeeded by confirmed drunkenness and then delirium tremens.

One of the unfortunate steps which frequently leads to all this is the American custom of treating. Many who might otherwise be content with one glass are through the custom of treating led on to take half a dozen or more, spending not only six times the amount of money, but also taking six times the quantity which they would otherwise have taken, thus incapacitating themselves for business, and educating themselves for drunken beastliness. It is therefore a cursed custom and should be utterly abolished. Many men would never touch strong drink were it not for the fact that some one else, wishing to show the so-called "good-fellowship," resorts to this wretched American custom of treating, thereby tempting another to take his first glass. This is by no means brotherly, for it is often the first step toward drunkenness and the ruin of a once precious life.

Wherefore, let every one guard against that which is an enemy both to man and to the nation.

For Those Who Keep Putting Off the One Thing Needful:

"How long halt ye between two opinions? If the Lord be God, follow Him."—*1 Kings, 81:21.*

"Beware lest He take thee away with His stroke; then a great ransom cannot deliver thee."—*Job, 36:18.*

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*Mark, 8:36.*

WORK, IF YOU WOULD EAT.

THE early Church had many problems to solve, not only theologically, but also socially, and among them was that which pertained to the law of labor. The early Church recognized its debt to the poor, and offerings were lifted in their behalf. But, like every other good thing, the practice was abused. Benevolent practices are all right so long as they are not carried to an extravagant extent. Particularly is this true as regards the care of the poor. There are many poor who deserve the greatest attention. Israel looked after such, and left the sheaves lie in the field for the gleaners. Today there are many agencies for the care of the worthy poor. The charity organizations, the hospitals, the asylums, the orphanages, the homes, all are in keeping with the proper care of the poor.

But, unfortunately, there are many abuses of confidence and of the sacrifices made by those who are willing to assist the deserving. Pauperism is often both created and promoted by careless generosity. The best way to help another is to aid him or her in securing honorable employment. This gives a man or woman personal independence, and does not cause them to feel they are as beggars. Of course, there are those who, having but little principle, say, "Oh, I do not need to work so long as so and so helps me." These persons do not want work, and if they have a job, do not try to keep it. Abraham Lincoln once rebuked his step-brother by saying to him: "The great defect in your life and conduct is you are an idler." The same rebuke might justly be given to some others of today. It is no disgrace to work at any honest calling, be it ever so humble, if it is the best a man can do and can get. Better be a busy boot-black than an idle attorney.

The idler's farm is full of weeds and briars, tumble-down fences and broken, sagging gates. And so the idler everywhere does not amount to much, whether he be on the street corner or in the field. The wife of a chieftain, tiring of her husband's idleness, placed before him at meal-time a large dish. When the

husband sat down to eat, he removed the cover and found in the dish a pair of spurs. He took the hint, and buckling on his spurs, went forth into the forest after game. Some apt suggestion like this might work well for some others who are idle, and who look to their wives for support, for "we commanded you," says the sacred writer, "that if any man would not work, neither should he eat."

TRUE AND FALSE WORSHIP.

WE are told that the Lord had respect unto Abel and his offering, but that unto Cain and his offering He had not respect. Here were two children, brought up in the same home, under the same influences, each appearing with an offering. The one was accepted, the other rejected. Why? Two things decided this: the one, the person himself; the other, the offering.

Unless we appear before God in the proper spirit and frame of mind, we need not expect a blessing. To sit and hear the word preached, and yet bear in the heart malice toward a brother, hatred toward a sister, envy toward a neighbor, uncharitableness toward a weak offender, is to inject the poison of the serpent of Eden into the incense of the temple service and sin against God before men.

To sit in God's presence at worship with inattention and irreverence, is to send up words to God but keep the thought below. Such a service never goes to heaven. To pass evil judgment upon another and speak evil of his good name upon leaving the place of worship, is to allow the devil to come and carry off the good seed sown during the preaching of God's word.

"Love the Lord thy God," and "Love thy neighbor," are two vital elements in true worship. But above all, faith in God, a spirit of meekness, a lowliness of heart, a contrite spirit, a worshiping of God in the beauty of holiness—these are essential traits for true worship of God. We must be careful in religious worship that we do not make the gate of heaven a door to hell.

But not only the individual, but also the offering, has much to do with true worship. Some people seem to think that anything is good enough for God. Such rightly call what is given a "collection," for to them it is but the leavings of that for which they have but little use. God gives us six days each week, and

asks for the seventh that it be given Him in worship; but how stingy many are, and cheat God out of all the seven. "Will a man rob God?" Yes, many do, for they take all the seven days to themselves for the world and pleasure. As to their offerings, God gives them nine-tenths, and asks for the one-tenth. But here again many rob Him, for they spend their silver and gold upon themselves, giving only the pennies to God. Did many balance their accounts, they would be not a little ashamed to find what a small per cent. they give for all the great work of the church. The orphans, the aged, the work of missions, home and foreign, education—oh! what great demands, and yet, how poor the offerings from many whom God has so richly blessed!

Thank God for those who are self-sacrificing, devoted, loyal, faithful workers and worshipers in the church of God today—and they are many. Widows and orphans, the poor, men and women on small salaries, children, are giving from the heart, liberally and cheerfully unto the Lord, and the Lord has respect unto them and to their offerings. They are being blessed in the present day, but they are shipping on ahead their richest treasures, where moth does not corrupt, and where thieves do not break through nor steal. These are the truly rich of God, and will be rich in heaven. May God increase their number!

A MODEL CONGREGATION.

A MODEL congregation in many respects was gathered together when Peter, called of God, appeared before the people to whom he was sent. Cornelius, obedient to divine instructions, had sent messengers to Joppa, and invited Peter to come and preach to the people. "Therefore," said Cornelius, "I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Where there is thus a divinely called pastor, there is also needed a divinely consecrated people, if the work of the church is to meet with divinely decreed success. The minister called of God is the ambassador of Jesus Christ, and should be so received. "Receive him therefore in the Lord with gladness; and hold such in reputation."

We need greater respect for the office of the ministry. The pulpit is ordained of God, and the minister is a watchman upon the walls of Zion. Some seem to lose sight of the pastor as pastor, speaking of him as "a man of the cloth," "a hired servant," or by other like designations. When Christ sent out the disciples, He said: "Whoso receiveth you receiveth Me, and he that receiveth Me, receiveth Him that sent Me." The pastor therefore is the channel of communication of the Holy Spirit, the medium through whom the people receive the word and the sacraments.

The model congregation plays an important part in bringing about the success which awaits a consecrated people. There is no inspiration in empty benches, nor is there encouragement among a disgruntled people. Of course, the congregation should pray for their pastor, should be thoroughly missionary in spirit and in deed, and should live consistent lives. But all this is not enough for a model congregation. It must act "as becometh saints." And what becometh saints? Saints are different from the people of the world, and so is the model congregation.

One rotten apple will in time destroy the whole barrel of apples. And one disgruntled member often mars the sweetness of the congregation. One disaffected member can sometimes raise a breeze in the church that a hundred cannot check. Sometimes a small act on the part of the pastor starts the ball rolling. Without any preference or favoritism, he calls to his assistance a member of the congregation whom some others dislike. He assigns to another a bit of church work whom the favored few think should have been handed to them. He chances to call once oftener at the home of one of his members than at the home of another. Soon, the few who think themselves slighted compare notes. They combine forces. Tongues begin to wag. Now the pastor, who had hoped to do a great work, finds a few vacant seats at the religious services. Then a few more, until gossip about the pastor leads to two factions in the church—one party for and the other against the pastor.

What a contrast to the time when the pastor began his work with the people all with him, declaring: "We are all here present before God to hear all the things that are commanded thee of God."

The model congregation, furthermore, is not only one that stands by the pastor in the time of greatest need, as a devout, consecrated people, but one whose members have a saintly feeling

one toward another. Some congregations are spiritually dead because the members do not live "like brethren" one toward the other.

Pentecostal blessings never come to a church where there is hatred and malice and envy in the hearts of the people. A church that was noted for its spiritual death was revived by a few of its leading members forgiving their enemies. At the close of an impressive religious service in that church, a leading lady in the congregation, with tears streaming down her cheeks, went to another lady and begged her forgiveness. Soon they were locked in each other's arms, while handkerchiefs were busy in the congregation drying tears. Just then a man arose, and, walking down the aisle, stopping before a fellow-member of the church, requested his pardon for some offense of the past. In a moment the two men were in each other's arms. Then two other ladies arose in different parts of the church, and going up to the pastor, begged him to forgive them for the wrongs they had done him. Thus it kept on until the Holy Ghost came upon that congregation as He did upon the disciples on the day of Pentecost, and a great revival followed, not only in that congregation, but throughout the community.

"Ye must be born again," is the ringing cry which comes to not a few in the congregations today. When the "new birth" becomes a reality in the lives of the members, then will there be not only "Glory to God in the highest," but a living of the people like saints, and there will be a model congregation.

OUR BURDENS.

ALTHOUGH our burdens may at times feel almost too heavy to be borne, nevertheless, if we knew what loads others carry, we would be unwilling to exchange with them, for we should find theirs heavier than ours. The burdens that we bear also bring us from above strength which can be gotten in no other way. Our need is always the measure of our supply. From whence does the violet gather its perfume, the rose its color? And how does the bird learn to sing? If there is a God who looks after all these, does He not also care for you?

As the darkness of the night becomes a window through which we look up and behold the stars, so life's trials often

become for us the glass through which we view a far-off land, where we behold more clearly the loving Father, who is tenderly and ceaselessly watching o'er us that no harm may befall.

We should therefore bear with courage and fortitude whatever trials befall us in passing through life. We should not blame our Maker, but praise God even amid our sufferings. Through trials our hearts are weaned from the world, so that at the close of life we shall be all the more ready for the departure for "home." With many friends gone before, our best treasures shipped on ahead, our hearts weaned from the world, we shall be ready to exchange the cross for the crown.

I NOW DO UNDERSTAND.

Is life to thee a mystery?
  Are some things hard to bear?
Doth God reveal all clearly
  As heavenward thou dost stare?
Or, dost thou stop and wonder,
  Amid life's stormy days,
Why God in all His wisdom
  Doth lead in such dark ways?

"What I do now thou knowest not,"
  Says Christ, the Friend of Friends;
"But thou shalt know hereafter,"
  Are loving words He sends.
That stroke that falls upon thee,
  In earth's cold, dreary lands,
Prepares the soul for heaven,
  The house not made with hands.

The burdens which oppress us
  And ofttimes sink us low,
Are meant for wings to lift us
  Above this world below,
That, when our work is over
  And we before God stand,
He may unto us pilgrims
  Extend a Father's hand.

In many ways of sorrow,
  By tears, and pain and woe,
God separates from evil
  His children here below.
He leads in valleys lonely,
  And hedges up their way
To keep them in the straight path,
  That leads to endless day.

Thus suffering with our Master,
  Bearing with Him the cross,
Fighting with Him the battle,
  We shall not suffer loss,
But, glorified and reigning,
  We shall with Jesus stand,
And shout mid scenes of rapture,
  I now do understand.

THE PLACE FOR ASKING WHY.

HY do the wicked live?" "Why do the righteous suffer?" "Why is life continued to such as are incurable and in great agony?" These and many other questions are asked daily, and naturally they must go unanswered. "God's ways are past finding out," and it is not intended that we should know as He knows—that is, not now. He has distinctly said, "What I do, thou knowest not now." Just why the strong and active are called away at a time when they are so much needed, is another question which has puzzled many. But if we know not what even the little flower is, root and all, how shall we know all about the ways of God, which are past finding out? Bildad the Shuhite may not have been a theologian, but he was scientific when he said, "We are of yesterday, and know nothing." It is difficult to get away from the vast, the vague, the indefinite, for the infinite recedes before us as we advance.

This, however, we do know, that, although we may wonder why the devout and godly must suffer, nevertheless few are truly devout and consecrated followers of God who have not suffered. It was through their troubles sanctified that they became perfected. Where can you find a man who is a truly consecrated child of God and yet has not known the meaning of sorrow? Search throughout the city and find a man who never had a loss, who never had any misfortune, who never lost a child or dear one, and see if that man is a devout follower of God! Search among all the redeemed in heaven and find a single one there who has escaped trouble! No, not one in all heaven can be found who has not tasted sorrow. Even Jesus Himself "was a man of sorrows."

While we tarry here on earth, it becomes us as loving children of God to say: "It is well." "The Lord doeth all things well." Then shall we the better be able to say: "Our Father which art in heaven, hallowed be thy name. Thy will be done." "No chastening for the present seemeth to be joyous, but grievous;

nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

In heaven we will ask no "whys," for then we'll know even as we are known, and then we shall understand and know that all things have worked together for good to them that love the Lord. We may therefore rightly have faith in God, trusting where we can not see.

THE RIGHT WORD AT THE RIGHT TIME.

THEY who use sharp instruments or deadly weapons are legally responsible for the manner in which they use them; but sharp words uttered in an unkind and ungracious manner often cut more deeply than does the sharpened dagger. Words which come from hearts that are touched with sympathy and kindly feeling for others' misfortunes are far more efficacious in their soothing qualities than the most skillfully compounded ointment to a wound of the body.

The most stubborn and callous individual can often be won over by rightly spoken words from a compassionate person who has pity rather than blame for the wrongdoer. Those who are soured against the world and are ready for either murder or suicide have frequently been unmasked and their nobler manhood revealed because some one has spoken the right word at the right time. The bereaved, the broken-hearted, the unfortunate, the oppressed and discouraged—all these are greatly helped and the joys of life's sunshine once more made to break forth in their lives, when some one who has tasted sorrow's cup comes, and in a sympathetic and tender manner speaks the right word.

We might all learn the tactful use of words from the example of Jesus. He had a word of cheer for every one. He always held out hope for all who were willing to heed His counsels. Even to those who covered their faces in shame because of wickedness or folly He opened the door of consolation and spoke a word in season.

As by our words we are "justified" and also by our words we are "condemned," we should all be careful that we speak the right word and in the right manner. Then, as we at last appear before God for judgment, we will not be "condemned."

MOTHER-IN-LAW AND DAUGHTER-IN-LAW.

THE mother-in-law is a much abused woman. So is often the daughter-in-law. There are no doubt those of both classes who make others about them miserable, and yet, there are many that are perfectly devoted to each other.

One of the most charming love stories that has ever been written is that in which the two lovers are the mother-in-law and the daughter-in-law. It is a story full of pathos, love and devotion, and it were well for many to hang the two pictures of those lovers in the gallery of family portraits, where their good influence might impress itself upon the daily lives and conversation of those concerned.

It is hardly necessary to mention the names of the two persons in the story of love, for every one has read it, and the names are pet names for many. Naomi and Ruth will never be forgotten; neither monuments nor memorials are needed to tell of their love.

"Such graves as theirs are pilgrim shrines,
Shrines to no creed or code confined,
The Delphia vales, the Palestines,
The Meccas of the mind."

Naomi was a type of the ideal mother-in-law, and was well qualified to be the great-grandmother of David. It is such women as Naomi that enable the son-in-law to speak of his wife's mother as "mother-in-love."

Naomi was not selfish, but was concerned about the welfare of her daughters-in-law. Although she but naturally would desire them to remain with her, especially after the death of her husband and her two sons, yet, with loss of all, she was willing to return all alone, with neither friend nor money, back to her old home. In fact, she was not willing that her daughters-in-law should make any sacrifice for her, but told them of the many trials and hardships they would have to undergo by returning with her, while by going back to their own country and people, they would have both home and friends, whereas she had nothing to offer them. She seemed to think they had done their part by her, and she was now willing to release them from any further obligations.

What a lovely spirit of unselfishness on the part of a mother-in-law! With such a spirit, there will be no occasion for abusing her class; and there are many who are as true and kind to their daughters-in-law as was this good woman of old. Many such act the same true part of a mother, and are ever ready to show a mother's love.

While Naomi was the type of the ideal mother-in-law, Ruth was the type of the ideal daughter-in-law. Her very life shines forth as a star of the first magnitude. She was one of those polished jewels that the world ever loves and admires. No daughter could ever love a mother more than did Ruth love and cling to Naomi.

Although Orpah at first followed and apparently dearly loved Naomi, yet there came a point when her love ceased. At that point she gave the parting kiss and returned to her people. She was like many in life who are emotional and make a good start, but they fail to continue in their good undertaking. They are unwilling to make the sacrifice, and so they turn back.

But not so with Ruth. Even though Naomi pleaded with her to go back to her own people, yet it was all in vain. Ruth loved to the end. She was like the oak with its roots deep bedded about the rock, even though she resembled the vine in her sweet nature.

Orpah had withdrawn, and then Naomi pleaded all the more for Ruth to return, since Orpah had done so; but, with her eyes darkened with tears, she put her arms about the neck of Naomi and sobbed. "Entreat me not to leave thee!" What a scene! What devotion and affection! That look in her face was too much for Naomi. She saw in it sincerity and self-sacrifice. The two women then fell in each other's embrace, while Ruth continued, "Where thou goest, I will go. Where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, there will I die, and there will I be buried. Naught but death shall sever thee from me." There was the confession of a love that was ready for all manner of sacrifice. A love that would cross mountains, pass through waters, endure hardships, face poverty.

Ruth loved, and would follow the object of that love to the very end of time. When woman thus loves with a fixed and tender love, she will cling to the object of affection with undying te-

nacity. Hers will be, not a love that shines only in prosperity, but a love which is most brilliant in the hour of misfortune; a love that is steadfast when all others fail; a love that is last at the cross and first at the tomb. With such a heart of love, it was no wonder that Ruth caused Naomi to yield. It was impossible to resist such a plea and such a look of affection. No hand could push aside such an angel of love. Conscious of what it meant, Ruth was ready to carry out her words in deeds of most devoted service. The field, with the hot sun boiling down upon it, was no terror to her delicate frame. She was ready to put her hands to the plow. Scarcely had they reached the old home place of Naomi, when Ruth entered the field and was found among the faithful gleaners. That arm which a few days before had encircled the neck of Naomi was now full of the grain she had gleaned in the fields of Boaz. No wonder the men were all amazed at her appearance in the field. Her beauty and diligence attracted much attention, until Boaz, the owner of the field, himself was compelled to admire her industry. Not much wonder that he afterward offered her his hand and heart in marriage.

Noble daughter-in-law this, who had sacrificed friends, home, wealth, yea, even the very gods she had been taught to worship, all for the one she loved, her mother-in-law. But God did not suffer Ruth to lose anything by her devotion. Through her marriage with Boaz, she became an ancestress of the Lord Jesus Christ.

It always pays to do that which is right, and none need ever grow weary in well doing, for in due season all such reap if they faint not.

If the mother-in-law and the daughter-in-law will each bear the same devotion to God that Naomi and Ruth had for each other, then there will be happiness and love between them, and home and life be sweet and happy.

For Those Who Think Themselves Such Great Sinners That God Will Not Forgive Them:

"Christ Jesus came into the world to save sinners, of whom I am chief."—*1 Timothy, 1:15.*

THE LONGING OF THE SOUL.

MAN is made up of God and dust. In time, the perishable goes back to the earth, but the spirit goes to God who gave it. No wonder, therefore, that the immortal part, the soul, longs after the living God. Many a one has started out in life longing for the things which satisfy passing passions. You see them today sipping at life's nectars, and they are apparently happy in their exhilaration. But they who make such pleasures their god, they who live only for the things which perish, they who are concerned solely about the flesh and its sinful cravings, discover sooner or later that all is vanity and vexation of spirit. There is in every one a better nature, a spirit of the living God, even though the nature may have been defiled. And, at moments of deep introspection, the soul longs for the living God instead of the dead idols of the world, the flesh and the devil.

Remorse is the experience of an awakened soul which, discovering its estrangement from God, is miserable, and longs for Him who alone can satisfy and give peace. God does not ask that the soul be denied the right use of this world. To go about with tearful eyes all the while, is no certain sign of deep piety. To walk along the street with prayer-book in hand all the time, is not a requirement of God. To do justly, to exercise mercy, to walk with God, are all possible for the bright, cheery nature and soul that is not afraid to laugh at the right time, nor to rejoice and be glad in the Lord. Religion is not a wet blanket to smother all that is bright in life. But to forget God, to reject Him, to live as if there were no God, and all this, too, in a Christian land, as is the case with many, is to rob the longing soul of that which alone can satisfy.

Beneath the surface of every life is a deeper nature, which asserts itself even though it be ignored; and that nature longs for the living God, for peace of mind and soul-rest. As men and women may for a time cheer up their spirits with intoxicants, but cannot escape the aftermath, so the soul may be buoyed up with the evanescent things of this life; it may pin on for a time artificial wings of sinful lust and passion; but when all is over there is an emptiness, a something wanting which is essential for peace of mind, and the soul, asserting itself, longs for the living God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

HONESTY AND TRUTHFULNESS.

HE twin virtues, honesty and truthfulness, are conspicuous marks of young men of genuine merit. Even though in the service of a dishonest and unscrupulous employer, nevertheless the man of merit will be honest in all his dealings. His price is beyond all purchase of men. He is governed by the standard of honor and integrity. His moral courage springs from a heart in sympathy with noble moral standards.

He does not barter name and character for fame, emoluments and position. Being honest in his dealings with others and of good report, he not only stands forth well recommended by men, but has within himself much that is in his favor toward winning success, for, in the final summing up, character counts for more than brains. There may be Shylocks on the same street in the same kind of business, underselling the young man; there may be those who through intrigue escape the penalty of the law, caring for no one except the sheriff. It may therefore be a great temptation for the honest young man to be a rival of his opponent in swindling operations; but, like St. Paul of old, he will say, "None of these things move me"; for, while it is always safe to do right, it is never safe to do wrong.

The Church of God is not a shop for receiving stolen goods; and a young man had better give less to God, and give it honestly, than give it lavishly from that which he stole from others through unrighteous scheming and unfair dealings. Good weight, good measure, good material, good workmanship, the square deal, are all pleasing in the sight of both man and God. Truthfulness and honesty are greater than riches and honors.

Not what a man has, but HOW he GOT it, and how he SPENDS it, are questions which determine how great a man is, or how successful he may be. Although the fashions are not favorable to honesty and integrity of character, nevertheless character is the rock on which the noble young man stands and upon which he heroically builds. Such men neither sit in prison cells nor feed on prison fare.

THE SHIP OF LIFE.

WE are all sailors upon the sea of life. Like a great ship, we are moving across the waters. Our cargo is often largely made up of things which are perishable. And yet, on this ship of life, are immortal souls once made in the likeness of God.

We frequently boast of our safety, and think only about what we shall eat, drink, wear, and kindred things. Many thus eat, drink and are merry, little suspecting that perhaps tomorrow they shall die. But amid the feasting of the voyagers there often lurks under cover the last enemy—Death. His presence is unsuspected, but, in the deep waters across which the crew is speeding, there lie in dark and deadly silence hidden perils. Speeding faster and faster, they little dream that in their chartered course are the deadly perils of the deep. "Safe! oh, we are safe," they say, amid their good fellowship and cheer.

Hark! There is a crash. Something has gone wrong. "We are safe," they repeat. "No danger can befall our ship," they reaffirm, with assumed courage. But words are often empty, and men cry, "Peace, peace," when there is no peace; and so they cry often, "Safety, safety," when there is no safety. Contrary to the expected safety, the midnight cry goes forth, "Behold, the Bridegroom cometh; go ye forth to meet Him!" And they must go forth, whether they will or not, prepared or unprepared, clothed in the wedding garment or not.

The ship of life thus often begins to sink when danger is least threatening.

There was but one "unsinkable" ship, and that was built by Noah who built it according to the plan and instructions of God. From the sinking ship of life, where before there was the boasted cry, "We are safe," there now goes forth the wireless plea for help, "Save, oh save us," for the dark waters are about to swallow up the fondest treasures of the human heart. Man awakens to discover that there are at least some things over which he is not master, and that, after all, God alone is great.

Happily for the ship of life, there is a wireless station which is ever keen to catch the faintest call for help. It is the ear of God. They who call upon Him in times of trouble never call in vain, for "God is a very present help in trouble."

There was once a storm-tossed vessel. The sailors were in great distress, for the wind was contrary and the night was

dark. Up went the distress signal to the overhanging mountain where was the One whom the winds and the waves obey. Did He hear them? Did He see the distress signal? Yes, for He neither slumbers nor sleeps. He is always on the lookout for such signals, and at once comes to the rescue. On that occasion, therefore, He hastened at once to bring deliverance. He made of the heaving billows paving stones, across which He stepped, as He came to them walking along the liquid street, saying, "Be of good cheer: it is I; be not afraid." And, as He thus spake, He calmed not only the winds and the waves, but also the hearts of the people.

This same God rules over us today, and cares for us. He admonishes us to test our compasses, scan our charts, and search for the unfailing signals. Only those who refuse to heed His warnings are lost. Only those who persist in their folly are wrecked. God has His signals of warning, pointing to places of danger. He cautions men, and directs to the safe course. It is those who lean upon their own understanding, those who, in their mad course, fling their ships against the rocks and icebergs, that go down at sea. God is not the ungracious and unmerciful Being that some would make Him. God never sinks a ship with scores of devout mothers and innocent children for the sake of one individual. If He wants to get rid of a wicked person, He has other ways.

God has given man common sense, and expects him to use it. But, if man defies God, if man attempts the impossible and fails, he must not blame God. Although it is written, "beneath are the everlasting arms of God," nevertheless it is also written, "Thou shalt not tempt the Lord thy God." Many of life's calamities might be avoided did man obey God and use common sense at the same time.

God has sent for use, in our course across the sea of life, a Life Boat, also a Captain to pilot us safely to the stormless port. He knows the sea we cross. The waters may be troubled, and there may be hidden rocks, yet He has power over the worst of elements. Although the voyage may not be smooth, nevertheless a safe arrival at the heavenly port is assured unto all who go aboard. How go aboard? How take passage on the Life Boat? By faith in God. How foolish therefore to flounder about in the sea of sin and doubt, ever drifting farther and farther from safe moorings, when within reach is a source of rescue!

God has tossed to the shipwrecked soul a life-line of faith and hope, and they who take hold of it are rescued. They who thus step into the Life Boat need fear no danger. They are as near God on the sea as they are on the land. Over the sea as well as over the land, the Everlasting One, with open arms, lovingly awaits to receive His own dear children, that He may transfer their released souls into the guest chamber of His sacramental peace. Thus shall the earth and the sea give up their dead. "And I," says John, "saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

In every time of trouble, therefore, the child of God in triumphant hope looks with the eye of faith upon his Pilot, and although the end of the voyage across the sea of life draws to its close, says:

"For though from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

THOSE WHO KILL SLOWLY.

Could we but know the history
That is back of many lives
Where the souls are now in glory
As the body in dust lies,
Often we would find it saddened
As the truth would be revealed
For from public eyes are often
Poisoned arrows deep concealed,—

Poisoned arrows which another
At one time had harshly thrust,
Which they bore in bosoms sorely
As today some sadly must,
Arrows which tore on their heart strings
By the uncouth word or deed
Till the heart at last was broken
As from all grief it was freed.

Let us then be very careful
In the things we do and say,
Lest some time when hearts are broken
We should have a sad, dark day,
For to stab and kill another
Is at best but slightly worse
Than to slowly kill by harshness
Bringing on to self a curse.

"IF ONLY THERE WERE MORE BROTHERLY LOVE!"

OH! If only there were more brotherly love in this cold world, and especially among those who call themselves Christians!" How often have we heard this sentiment expressed.

If this wish were fulfilled, how happy we all should be, whether rich or poor. Money alone will not insure happiness, even though with it we can secure all the comforts of life. The possession of great wealth carries with it duties, as well as great responsibilities. Some think, because they pay for services rendered, that they have done their whole duty. That is the way men in olden times treated their slaves. Having paid the price for the man or woman, they exercised complete control over them in all things.

Jesus, however, taught us a very different Gospel. St. Peter teaches that "God is no respecter of persons," and St. John declares: "To as many as received Him, to them gave He power to become the sons of God." By the power of the Holy Spirit we are born from above and, as regenerated sons and daughters, we become alike the sons and daughters of our Heavenly Father. If thus we are members of the one great family of God, should we not act like brethren one toward another? Because one happens to be rich and another poor, because one chances to be of humble birth and rank and another's lot is cast with the "Social Elect," should these worldly conditions separate into classes the children of God? Is not God the same Father of all who are born anew into His kingdom? Is there one Father for the one class and another Father for the other?

If we are truly Christians, does it become any one to offend another through ungracious words and behavior? We repeat, "If only there were more brotherly love in this cold world, and especially among those who call themselves Christians," then would there be far fewer thorns to prick the hearts of those who have patiently and honestly toiled and sacrificed for the happiness and welfare of others!

Many a one has silently suffered injustice and misrepresentation at the hands of those whom he has befriended, and has

gone down under the nervous strain. It was not so much because of the work, but rather because of the annoyances, the vexations, the disappointments and the worry. It was not the hard work that told most on Jesus, for He never complained of it. It was the ingratitude, the misrepresentations, the misunderstandings, the unfaithfulness of those whom He thought His friends, that gnawed away most deeply at His life and heart. The treachery of the one who kissed Him in the Garden of Gethsemane cut Christ so deeply that the friendship of the rest of His disciples was not sufficient to assuage His pain. He had been betrayed in the house of His friends. The physical suffering which He endured amid the agonies on the cross were far less painful than the mental agony He experienced because He had been betrayed. No wonder that Christ died, according to able authority, not from physical suffering, but of a broken heart. The pain that shot through His hands and feet was not so sharp as that which pierced His brain and heart.

We pity the dear Jesus. We bow in shame before Him. And yet, are there not those today who are as unfaithful and untrue to Him as were the men by whom He was crucified? Where are those who once confessed Him before the church and the world, promising to "renounce the devil and all his works and ways," and "give themselves to the Triune God in faith and obedience unto the end?" How many have kept their promises? What if God did not love us more than many of us love Him? Would we not feel aggrieved? Would we not miss that love? Would not our hearts bleed? God has a heart. God is love, and He craves our love.

If we have the right love for God, we will also show that same love toward our Christian brothers. There is danger of withholding that which we owe others by way of appreciation, encouragement and love.

Every minister of the Gospel needs the encouragement of his people as well as their prayers. Unless he have these, their money is as "filthy rags." But with love and co-operation, with words of cheer and expressions of appreciation, the pastor is buoyed up, as if on angel wings, and his work is made both easy and a pleasure. Give your cheer and your love to those who need it and yearn for it, and you will both please God and help your struggling brother.

THE LITTLE GRAVE.

ORROW often follows close upon the heels of joy. Just at the very time we expect a season of rejoicing we often receive instead the shower of tears. Many parents have lovingly watched with great expectation the opening of the bud of promise only to see the same plucked before them by the Angel of Death. Many a child has thus come into the world like a little bird to warble its song, spread its wings, and then fly away to God who gave it, leaving often a poor bereaved parent like Coleridge's Ancient Mariner, "Alone, alone, all, all alone. Alone on a wide, wide sea." The very last ray of hope is frequently thus taken away in the death of a child, and many a parent has under such conditions most pitifully asked: "And now, Lord, what wait I for?" Blessed are they who then can say, "My hope is in Thee."

Others, looking on, may not understand the meaning of the tears. "Why," they say, "It's but a little grave, only just a child that's dead. Why all this ado over a little child?" But it must be remembered that the little grave often makes a very deep shadow in the home. The little grave is sometimes the tomb for world-wide hopes, and it is only those who have experienced the real meaning of such tears that know how much of life and how much of joy often lie buried with the little child.

And yet, such events frequently prove to be great blessings in disguise. If we knew the secret of the conversion of many parents, we should find that a little child led them to Christ by its death. It so happens at times that a child is taken away that a better one may be put in its place, and that better One is none other than Christ Himself; for often while the child lives Christ is forgotten, but when the little one is taken away, then it can be said of the parents as it was said of Israel: "In trouble, oh Lord, they called upon Thee!" The wise shepherd carries in his arms a little lamb, and as he goes on before, the sheep will follow across the stream. And so Christ, the Great Shepherd, at times carries a little child in His arms that He may bring with Him the parent. At the loss of a child, the father and mother often

say with David: "I shall go to him," and from that time on they consecrate themselves to Christ and His church.

One afternoon a father took his boy out in a boat to a small island, and, leaving the child there alone for a time, rowed to the shore to engage in some employment. Toward evening he returned to bring home his little boy. Meantime, however, a heavy fog settled down over the island so that it was completely hidden from view. The father, being unable to find his child, began to call, whereupon the answer came: "Here I am, father, steer straight toward me." The father, catching the sound, soon reached the island, and picking the little boy up in his arms carried him to the boat and rowed him home. Shortly after the child became ill and died, and, said the father, "since then I have gone up and down the walks of life broken-hearted, but those words of my boy are still ringing in my ears, 'Here I am, father, steer straight toward me,' and by the grace of God, I am steering toward my boy in heaven."

Thus the sorrows of life not uncommonly prove a blessing, for God means that the grief of today shall serve as the grace of tomorrow.

The hammer and chisel, as applied by the mason to the rough stone, but beautify the same, making of it often the chief corner-stone. So the providential strokes of God are intended for the beautifying of our lives, to make of them living stones for the spiritual building of God, eternal in the heavens.

But one of the happiest thoughts of all is that the child is perfectly safe in its existence beyond the grave. The grave is not the receptacle for the child, but only for the dust. As soon as the child breathes its last breath, then there is the dissolution of the body and the soul, "the dust to return to the earth as it was and the soul to Him who gave it."

The old doors and shutters of the cottage in which Columbus lived are not Columbus, but only part of the cottage in which he once lived; and so the body in the grave is not the child, but only the decayed cottage in which the child lived. The child lives beyond the grave and is perfectly safe and happy with God.

The associations there will be very different from what they might have been here on earth. This world to many proves but a place of sorrow. Indeed there are but very few places where

man can say: "Here I am perfectly happy and satisfied." The "rest" *remains* for the children of God.

Thus, while parents mourn the loss of their child, the child is at rest in glory. On earth the child knew but little of the redeeming love of Jesus, but in heaven the child learns to know more fully the meaning of the words, "Suffer little children to come unto me."

The grave is not a blind alley, but a thoroughfare which closes in the twilight to open with the dawn. Christ passed through it to purify the same, so that the child of God passing through it needs fear no evil. It is but passing from one room to another, from darkness to light. What a comfort to a bereaved parent, therefore, is the Gospel of our Lord Jesus Christ, who Himself is the Resurrection and the Life, and who, being lifted up, will draw all unto Him in glory who die in Him on earth. This life is but the beginning of a greater and more useful life beyond the grave, and the little child that passes away from its earthly home has the advantage of so many more years in heaven. The sacrifice, therefore, is not with the child, but with the parent. Age, indeed, often proves a curse instead of a blessing. Many parents have lived to repent bitterly of their rebellion when they resisted the will of God. As the little one lay seriously ill the parent murmured against the justice of God in wanting to take it away from their arms. Its life was spared and in after years the parent learned the great mistake of life, for the once pure child grew up a wayward prodigal.

The parent is apt to picture for the child a most delightful future. But let the bereaved change the picture, as it is often found in real life, and see in the vision before them licentious riot, forgotten prayers, a wasted life crimson with sin, and then, as they behold the other vision of their child up in glory, a little lamb in the fold of Christ on high, the little flower blooming in happier climes, where no clouds or storms intervene to darken the sunshine of love, then they must surely be resigned and say: "I am content—to Him I bow Who knoweth best."

Often a fractured column is erected over the grave, as if to say the life was left broken off before it was complete, and yet we must not mistake God's plans and purposes.

A life may be very brief in this world, and yet complete. The man of sixty summers spent in the world of sin cannot say at death that his work is done, while the little babe that has brought

joy into the home and then, after a year or ten years, returns home to God can say: "I have finished the work which Thou gavest me to do."

TRUST, WHERE YOU CAN NOT PROVE.

PLUCKING a flower from the crannied wall, and realizing his limitation of knowledge concerning even so small a thing, Tennyson said:

> "Little flower, if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

Because he knew so little about flowers was no reason why he should slight them; nor did he abandon faith in the supernatural because he was unable to give a full explanation at the time of all the mysteries in the higher realm of the soul. He would rather trust "where he could not prove."

As travelers will follow a boy with a light attached to his cap into the deep coal mines, wandering around in and through the dark caverns, knowing not where he will lead them, but fearing no danger, because they have faith in him, so a Christian should show that same faith and trust in God, willing to follow whithersoever He leads.

It frequently happens that trust in God is conditioned on human desires. Many find it difficult to have real trust in God, a confidence that is ready and willing to have God do what He thinks best. And yet, that is the only kind of belief that is worthy of the name "trust." To place dependence on God only so far as we can see that His way of doing for us is to our advantage, is not trust at all, nor is it the kind of faith which Tennyson speaks of in this poem. The poet has implicit confidence in God, similar to that of one of the old patriarchs, who declared: "Though he slay me, yet will I trust in him."

For Those Who Think Themselves Wholly Lost:

"The Son of man is come to seek and to save that which was lost."—*Luke 19:10.*

THE MARCH OF THE HUMAN RACE.

THE present generation is on the march, and new stars are appearing in the constellation of great men. The greatest in all departments of life's activity are being supplanted by others. Change is marked on all sides. The faces which at one time were most familiar are no more. In homes, in business, in churches, in politics, "Our fathers, where are they?"

Some today are living on borrowed time. Having passed their three-score and ten, they tarry a little longer. But parting shadows appear, and soon their places shall know them no more. These reflections should arouse us to greater activity and usefulness in the present; for this, and this alone, is ours. Once we said we could not boast of "tomorrow"; now the time has come when we no longer can boast of even the "today."

As our "fathers" had ready, awaiting our arrival in this world, many rich blessings which they achieved for us, so we, too, should accumulate a legacy to pass on to posterity. Rather than the world owing us a living, we owe much to the world in civil, religious and moral affairs. Man should so live that when he leaves the world he may be glad to go to one better, and that the world may be sorry to lose him. Make the most of life, not only for yourself, but rather for the good and happiness of your fellowmen. Live an unselfish life, and sow for your reaping by and by.

The present is the springtime of life, and death the harvest. As the sowing, so will be the reaping, not only in temporal but in spiritual things. It takes time for a traveler to prepare for a long journey, and it takes time for the pilgrim toward the heavenly city to "get ready." The death-bed hour is too short a time to "work out salvation with fear and trembling." Such as have properly prepared have nothing to fear in the onward march of the human race, for the godly are but "marching onward to Zion, the beautiful city of God." God has not placed the greatest product of His handiwork here for a few years to then suddenly crush it to pieces, but He has a home for the immortal soul, a place where man lives on to complete that which he here began.

There is a brighter and better life beyond, awaiting the godly of the human race. The prize is set before them, and such as are faithful unto the end shall win the same. To them death will be only emancipation, freedom from sin and sorrow, an entering into the rest which remains for the children of God. Not annihilation, not "I don't know"; but, "I know that my Redeemer liveth, and because He lives, I too shall live."

ONE SUCCEEDS WHERE ANOTHER FAILED.

INSTANCES are not uncommon of places where some have failed and others, succeeding them, have met with success. Business corners which have, because of failure, become an eyesore to the neighbors, have often been taken hold of by men of enterprise, when suddenly a great boom followed to the delight of those living near by. The same building, the same corner, the same goods perhaps—and yet, where one man failed another succeeded.

You will find now and then a church that is living at a poor, dying rate. A little handful of worshipers assemble at the appointed hour for religious services; the financial condition of the church is at low ebb; the spirituality seems on the wane; the whole atmosphere of the surroundings is anything but cheering. Another leader is installed as pastor. Another hand takes hold of the helm. New life is awakened. The atmosphere of the place is changed as by the power of the Holy Spirit. The pews, which were dusty for want of occupants, are now filled. The bills of the church are all met the day they are due. Delinquent members of the church return, backsliders come to the front, those who remained faithful are themselves revived as by a new life, and once more God is glorified in His house.

When Ezra returned from Babylon to Jerusalem, he meant well in his undertakings. He was a good man. He was in earnest. He worked hard. But Ezra failed to make things go forward with any degree of success. He started new reforms, but he was not successful. It was not long before he disappeared from the scene and nothing was heard of him for a period of twelve years. Perhaps, despairing, he went back to Babylon. Some time afterward, Nehemiah went to Jerusalem, and where

Ezra failed he succeeded. That which the people of Jerusalem needed was a man to lead and to inspire. They had the opportunities, but needed the right kind of man. The same place, the same people, the same conditions, and yet, where Ezra failed there Nehemiah succeeded.

All this but clearly proves that, instead of blaming conditions, we must often rather blame ourselves for our failures. Call it what you will—personality, individuality, common sense, judgment—one of these or all, and a dozen more; but the man at the helm, the leader, is in a high degree responsible for either the success or the failure of an enterprise. Some persons sneeringly and sarcastically attribute the success of others to their personality and individuality, as if these were traits not to be acquired and cultivated. To Phillips Brooks is ascribed the statement that the elements of preaching are truth and personality. Surely, these are at least part of the successful preacher's gifts. Unless a man is profoundly in earnest, has a deep sense of the importance of his message, is eager to make better his hearers, all other elements will fail. The man who is either boorish, fault-finding, untidy, indifferent or short-sighted, be he ever so devout and pious, will never turn the world upside down, nor will he meet with creditable success in any profession, business or calling.

The man who would succeed in anything, given talents, must embrace the opportunities at hand and faithfully and judiciously use his talents. He must give up ease and comforts, and must be willing to use all his powers. He must be ready to face hardships, and in a tactful manner must work hard, often in the face of opposition. Even then, he may fail.

Some one has well said: "Opportunity may be before me, but I may not be the man." The fact that there is an opportunity does not mean that every man is qualified to embrace it.

On the other hand, that one man may have failed in a certain undertaking does not mean that another, duly qualified, may not succeed in the same place, and in the same calling or business. The man who has an eating house, who gives good, clean food, prepared and seasoned in an appetizing manner, served in tempting dishes and in a courteous way, at reasonable prices, will not go long without customers. Each customer will be for him a walking advertisement and will tell others of the good place. Deliver the goods, and the customers will follow you.

BEST OF MEN NOT ALWAYS AT THEIR BEST.

JOB represented a high type of morals in his day, and although looked upon as a perfect, upright and just man, nevertheless, he did not at all times display the highest type of manhood. The man who had so feared God and eschewed evil as to retain his integrity and his faith in God, as to say amid great losses and sorrowful bereavement—even with loss of his own health—"Shall we receive good at the hand of God and shall we not receive evil?"; the man who resignedly said, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord"—that same man not long afterward, when tried still further, became for the time weaker, and failed to prove his best, for he lamented the day he was born, and, wondering why he yet lived, asked, "Why is light (life) given to a man whose way is hid, and whom God hath hedged in?"

And so, there are none, be they ever so good, who do not at some time fail to measure up to their best. Peter boasted of his loyalty to his Master, declaring that, even though all others might forsake their Lord, he would not. Yet there came a time when even Peter was not at his best, for he too not only "followed afar off," but also denied his Master, declaring he knew him not, and that, too, in the face of a servant girl.

How true, therefore, that there is so much of the bad in the best of us that it behooves no one to look for the bad in another's life, but rather to correct one's own weakness, and pray God's mercy upon the weaknesses of others!

Life may be made ever so invulnerable, nevertheless there seems always to be at least one spot which is weak, and which needs special attention. The Greek legend which tells of the mother placing her infant Achilles in the waters of the Styx, making him invulnerable, tells also of the heel by which the mother held him, and that vulnerable heel, which had not been touched by the waters, was the very spot which the deadly arrow found and pierced. We all need, therefore, to be careful of our vulnerable spots, our weak places; for in every life there is a crack which needs special care, a weak spot which needs to be specially guarded, lest the deadly arrow find its way to that place, and the strong perish as Achilles.

NEARBY OPPORTUNITIES.

EAR by where you live, there is someone who needs your attention. Yes, your services are wanted there, and that, too, without unnecessary delay. Perhaps you do not know the name of the individual—most likely you do not, for the probability is that you have not been looking that way. You may have been zealous in your desire to do for others, but you forgot that there was someone "just around the corner" who needs attention. There is much work to be done all around you, if you will only take the trouble to look for it.

In the by-street near your own home, up that small alley, yea, perhaps just across the street from where you live, there are those who neither believe in God nor serve Him. And yet, is it not only too true that you have not made any personal effort to acquaint them with the God you love?

Near by where many live in affluence, there are little children who are without a Bible, are not in the Sunday School for want of shoes and proper clothing, and there are fathers and mothers who are outside of the Church because no one has been specially concerned about them. A kind hearted Dorcas, a loving Samaritan, a consecrated child of God, can all find opportunity for doing good, both for the body and for the soul, if they will only go forth in search of work within almost calling distance of their homes. A few words of sympathy, a tender smile of brotherly or sisterly recognition, a warm clasp of the hand, may save a life from shame and a soul from death. Those who perform such acts of kindness are doing angel service on earth. They consider not their own convenience, for, like their Lord and Master, they are busy going about doing good. Their time, talents and lives are devoted to the things which count for something noble in life. And when they are called away to their heavenly home, they will still live in the lives and affections of others, for their works shall follow them. Although dead, they yet speak, and multitudes rise up and call them blessed.

FIND GOD IN YOUR OWN HEART AND LIFE.

WHERE is God? We know that He is everywhere present. We need, however, a better conception of God than that. The air and the sunshine are thus present; but who would be satisfied with only the air and the sunshine, important and blessed as they are? What satisfaction could the wicked man find in going to either the sun or the air, confessing his wrong? What peace can the troubled find in such things? What comfort and consolation can the bereaved mother find in communing with the sunshine and the air? What love could a man have for a woman if she were nothing more than an imaginary "presence," and not a real person? In like manner, God, to be a God, must be more than an imaginary "presence"; He must be a personal Being, a living God. God is infinitely holy, just, merciful, kind, patient, long-suffering, abounding in all virtues and powers. Love is the one brief word given as a definition of God, for it covers all His works.

The best place to find God is, first of all, in one's own heart and life. You can find God in history, in nature, in heaven, in providence, everywhere; but, in the search for God, we should be sure first of all that we find Him within ourselves, in our daily conduct and life, in our attitude toward Him and also toward our fellowmen. There are many who can talk about God's love and mercy and works for hours, but in their own acts and lives, in their own hearts, they have not God, nor even the sense of His presence. They who have God in their hearts and lives are so full of the acts of God that it becomes their meat and drink to do His will. They seek not their own glory and honor, but the glory of God and of others; for true love seeketh not its own, and in honor prefers another.

Many promises are made to God, and many songs are sung to His praise; but back of the promise and the song must be a heart in which God can be found, or it is all only a sham and a mockery. No mere external ordinances of the church can save a man or woman. You may sprinkle or immerse, you may be confirmed or kneel at the mourner's bench, and yet God may not be found in the heart. This is why there are so many mere nominal followers of God. They do not live in God's teachings. They break every one of His ten commandments. They are not at peace with either God or their fellowmen.

Where God is truly found in the heart, there sacrifice becomes a delicious draught. Privation is sweet, when the heart loves. That which is, therefore, most needed is not mere intellectual culture, but heart-religion.

We must have both conscience and affection; for with the heart man believeth unto righteousness. Dependence upon mere intellectual culture has robbed many a home of its sweetness and many a heart of its divine likeness.

DO NOT SCOLD, BUT HELP.

THE physician does not scold his patient for getting sick, but endeavors to cure him by means of the best skill he has. Scolding makes a man neither a dutiful child of God nor a loving person in the home. Honey is not made from vinegar, nor are wounds healed with oil of vitriol. The Good Samaritan did not scold the man for falling among thieves, but came to the relief of suffering humanity.

Samuel Johnson achieved fame by the compilation of a dictionary upon which he labored for a long time; but greater than this work was what he did when finding a young girl in a dying condition by the wayside. Although an outcast, he picked her up and carried her on his back to the home of a kind woman, whom he begged to care for the erring girl.

In the sight of God that act was memorial, for the girl was directed to a loving Father who is able to save to the uttermost such as penitently call upon Him for mercy. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

We pity those poor mortals who, themselves wicked at heart, are heartless, unmerciful and unkind toward their fellowmen. Expecting mercy from God at the last, they nevertheless are unwilling to show mercy toward others. It is usually this class of persons who are mischief-makers. They misconstrue motives, put false interpretations upon actions, and think evil. Neglecting their own business, they are all the time scrutinizing the suspected delinquencies of their neighbors, judging by their own imperfect measuring rod and their own evil doings. Beware of the great "critic" who always sees the mote in his brother's eye!

THE GOLDEN RULE.

THE truly religious man will exhibit in his life more than faith in God. There is the religious side of a man's life toward God, and there is the religious side of his life toward his fellowmen. Man must first be right toward God. This settled, the second part of his life relates to his fellowmen. This humanitarian side of man's duty is not uncommonly overlooked. And yet, in order that there may be the fulfillment of the law of God, this phase of religious life dare not be slighted.

We need, accordingly, a little more religious instruction in this particular branch of Christian living, for not a few are deficient in regard to what is required in their attitude and conduct toward their fellowmen. Many are like sponges. They want everything they can get, and absorb all that comes within their reach; but they are poor givers. They want others to pet and humor them. They feel grieved when others inadvertently overlook them. They take grievous offense at the least accidental slight. It makes them feel awfully bad when another speaks unkindly about them. But they do not stop to think that others have feelings akin to their own, and that others feel dreadfully bad when they are treated unkindly, and are ungraciously spoken about.

What is the "Golden Rule," then, in its practical application? It is the effort to please another whenever there is an opportunity to do so. It is the sympathetic wiping of a tear by an act of tender compassion toward those who are troubled. It is a true friend going to the discouraged, and encouragingly whispering hope into a desolate ear. It is the giving of a pleasant smile to those who feel themselves slighted. It is giving a kind reply to those who in anger have given offense. It is going forth among those who are oppressed, and diffusing cheer and sunshine on their darkened path. It is stepping softly into the presence of those whom pain has laid low, and there leaving with them a blessing as if an angel had come and left a healing balm.

The "Golden Rule" awaits with pleasure for the opportunity of saying a word of praise in the absence of those who are thus befriended. This same rule covers with the mantle of charity those things which others dislike to have revealed. And, in all things, those who observe this rule do toward others as they would wish others to do toward them.

"AS WATERS THAT PASS AWAY."

THERE is a great deal of suffering in this world, and, argue as we may, we cannot deny the fact that there is such a thing as, not only sin, but also misery and pain. Where a person is afflicted with a mere nervous hysteria, the mind can often overcome this by dismissing all thought of the condition. But where there is real suffering and pain, as when Job of old was covered with sores and boils, then the mind alone cannot control the situation. Said Job, "If I say I will forget my complaint, I labor in vain." And that was true. How could a man in such great agony forget his suffering? How can a man hold his hand in the fire until it is burned into a crisp, and say there is no pain, and that he will forget it? If he attempt it, he must, if he be truthful, say with Job: "I labor in vain, if I say I will forget my complaint."

But those who put their trust in God will not always have to suffer. There will come a time "when thou shalt forget thy misery, and remember it as waters that pass away." Time at best is for us short, and when all is over you may remember the occasion of your suffering, but you will forget the misery you once endured. This is true not only of physical but also of spiritual suffering. The sins which have been repented of and have been forgiven by a loving and just God will also be a thing of the past. Not only does God blot such remembrance out of His own memory, but "thou shalt forget thy misery, and remember it as waters that pass away." The fact may remain, but the misery, the torture, the pain of the sin "thou shalt forget"; for it will all have gone away, "as waters that pass away."

Whatever God sends to us is always freighted with a message of love, and in due time, if we faint not, we shall know that all has worked together for our own good and glory as well as for the glory of God. Those nearest the throne are not those who escaped misery and pain, but are those who passed through tribulation. Isaac Watts knew the meaning of misery, from physical

suffering as well as from persecution, but, writing of his experience, he said:

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields
Or walk the golden streets."

How different, however, was Isaac Watts' experience from that of one who had not put his trust in God. Compare the experience of Rossini. How different! Having played "William Tell" for the five hundredth time, Rossini was surrounded by his admirers and crowned with a wreath of laurels. But he knew no such sweet peace as Watts. In the midst of his triumph, Rossini remarked to a friend near by him: "I would give all this brilliant scene for one hour of love, joy and comfort."

Note the difference. For Watts, the past misery was "as waters that pass away"; while for Rossini, the past triumph was "as waters that pass away."

Do not complain, therefore, because you may have to bear what appears to you an undeserved burden. It may be for your correction and benefit. The parent who loves his child will not spoil the child by over-indulgence, will not allow him to get his education in the street among evil associates. The parent who loves his child will see to the proper discipline of his boy. And God, our Heavenly Father, shows His infinite love for us by directing our footsteps and by disciplining us. At best, we are only children, even though we may be old in years, so that we need a Father's love to correct us, a Father's heart to command us.

You, perhaps, call trust and confidence in the Heavenly Father mere imagination. Is it imagination, or is it soul intuition—a consciousness of God, which in all ages and in all lands has been a part of both the intellectual and moral life of man? Call it what you will, this faith in a living God, strengthened by years of rich experience, has given to the faithful sweet comfort and peace, hope and joy; and some day, with that same faith and trust in God, they will fall into a sleep whose awakening knows no sorrow, a sweet sleep in Jesus.

Unless, therefore, you have something better to offer, put your trust in God, and some day, "thou shalt forget thy misery, and remember it "as waters that pass away."

ORPHANS.

A PATHETIC sight is that of children, born to fortune and untrained, who are plunged by adversity into poverty. Having acquired no training or fitness to make triumphant life's trials, they often go under in the struggle, or become the charge of friends. Always dependent on others, and untaught and untrained in useful lines of endeavor, they often lack the courage, endurance and ambition essential to success.

The failure to provide for the proper training of the child, whether rich or poor, is a wrong to the child. But it is especially a grievous neglect when the child is an orphan. With a father and mother to look after the little one's wants, there is often the mother's wit instilled into the child. Under stress, this enables many of the young to forge their way through obstacles to opportunities and success. The orphan, however, unless cared for by others, encounters great odds, and is frequently handicapped for life.

Those who are blessed with a happy and comfortable home should remember those orphans who are craving for love and home life, but who are often without either. There are few sentiments which strike a deeper chord in the human heart than that contained in the verse of the Twenty-seventh Psalm of David, which says: "When my father and my mother forsake me, then the Lord will take me up." It seems to be a promise of God to the helpless, dependent orphan, who is deprived of his natural guardians and protectors, assuring him that God will be a Father to him. Thus, in loving sympathy, God appeals to His own people to take care of the fatherless and motherless. "Take this child and rear it, and I will pay thee thy wages," is God's call to His Church, and they who heed this call will receive the blessing of the Almighty Father.

Many are now receiving the fulfillment of that Divine promise, for all over the country there are homes for the destitute orphans, where they are being fed and clothed and educated. Physically, mentally, spiritually and morally, multitudes of such children are being cared for, until they are qualified and sent forth fully equipped for solving the great problems of life. Many of the prominent and influential men and women of today were reared in these institutions.

It is, therefore, a most glorious work to help care for the orphans, for the Great Master says: "Whosoever receiveth such a little child, receiveth Me." Not only is there this twofold blessing, a blessing to the orphan and a blessing to those who care for the orphan, but there is also an untold blessing to the Church and the State. The child of poverty, or a child from the slums, may thus not only be redeemed from a life of shame and crime, but become of great value to Church and State. Accordingly, they who give of their substance to help care for the orphans are honored of God by becoming ministering spirits of His, Who Himself is "The Father of the fatherless."

The value of a child cannot be computed in dollars and cents. The cost of rearing a child in a home for the parentless may appear great to some, but what might be the ultimate cost of that to the State, were it not cared for in a home? Neglected, the child might become a criminal, and cost the State many thousands of dollars. Prevention is better than cure. The prevention of crime is cheaper than the care of and punishment of criminals. The Church and State, therefore, will both do well to care for the orphan, lest, neglected, the child become a public blot and a public burden. But, place the destitute children in proper homes. Teach them not only usefulness, but honesty and honor; not only crafts and arts, but reverence, conscientiousness, obedience, gratitude, toleration, faith and charity, and they will become a blessing unto many. There are within every child latent powers, sparks of the divine, which, properly appealed to, will respond to material, moral, mental and spiritual nurture. Thus from sparks will be kindled little flames, and they who turn lives from destruction, redeeming souls from death, not only hide a multitude of sins, but will some day, in glory above, shine as the stars "for ever and ever."

For Those Who Think Their Sins Too Awful to Be Forgiven:

"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—*Isaiah 1:18.*

GOD ALONE CAN SATISFY THE HEART-CRY.

"MAMMA, Mamma," is the cry of the hungry child, and no one else but the child's mother can at such a moment satisfy the hungry babe. You may sing to the child, give it toys to play with, hand it gold, but it is all as "vanity," so far as satisfying the babe is concerned.

In like manner, there is a heart-cry which none but God can satisfy. As an interesting "pass-time" to the strong, healthy youth, Huxley, Spencer, Tom Paine, and the writings of others of kindred type may furnish food for the skeptical mind. But in the hour of heart-need, at a time when the soul cries out for satisfaction, then the writings of such men are but as chaff, and "What is the chaff to the wheat," saith the Lord. "He feedeth on ashes," may well be said of the one who, when the soul cries for food, attempts to quiet it by feeding it upon the writings of the skeptic and the unbeliever.

In the time of trouble, at the hour of death, the heart-cry is for the living God, and He alone can quiet that cry. "Show us the Father, and it sufficeth us," was not only the cry of Philip of old, but is also the cry of every heart today, when it comes to the final test for peace and satisfaction. Mother is needed to quiet the hungry babe, and God is needed to quiet the hungry soul. Pleasures, travel, riches, fame, all these are good in their place, but they are as the chaff to the wheat in the hour of soul need, for they can neither give peace to the sinful and troubled, nor can they give satisfaction to the dying heart-cry. The sinner, to find peace, must first find God. The troubled, to find rest, must first like the disciples of old, "go and tell Jesus," and the heart-cry of the dying is, "Show us the Father, and it sufficeth us." Not Huxley, not Spencer, not Tom Paine, not pleasures, not riches, not honors; no, none of these can quiet the cry of the heart. "Show us the Father, and it sufficeth us."

Wherefore, "blessed are the pure in heart, for they shall see God," and they who see Him, find rest unto their souls.

COMFORT FROM BELIEF IN GOD.

THE comfort, solace and sustaining power that belief in God and the practice of a religious life give a man in the dark hours of trouble are so soothing that they enable him to meet with cheerful fortitude conditions which would impel men of the opposite attitude and life-discipline to self-destruction. Both belief and unbelief have had their martyrs, but that a certain profound satisfaction and enthusiasm, even in misfortune, pervade the religious man and are absent in the unbeliever, is clearly manifest in all history. Like cold cream to hot flesh, so is the consolation a religious man feels in trouble if he be a sincere believer.

It was because of this fact that Ethan Allen, a noted infidel of New England in his day, advised his dying daughter to accept the faith of her Christian mother. The little girl was dying. She turned to her father and said: "Papa, I am going to die. Mamma says there is a Christ and a hereafter, if I trust Him. You say there is no hereafter. Papa, I am dying, and I must make my last decision now. What shall I believe?" The frame of the great soldier shook with emotion. He had just finished his great infidel work on "Reason the Only Oracle of Man." But he said: "Daughter, you had better die in your mother's faith, and not in my unbelief."

On one occasion a skeptic was traveling in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book, called the Bible, that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ—we have all learned better."

The chief, as his eyes flashed, replied: "Do you see that great stone over there? On that stone, we crushed the heads of our victims to death. Do you see that native oven over yonder? In that oven, we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel; for without it you would be roasted in yonder oven, and we would feast on you in no time."

Why unbelief should persist in the face of such facts is one of the great mysteries. It certainly is irrational. Everyone has a right to doubt, true. But when the choice lies between two

"doubts," between two propositions, neither of which is capable of conclusive proof, it certainly is more rational to choose the lesser doubt. One either believes in the existence of God or he believes He does not exist.

Either he will live as if God existed, or he will live as if He did not. There is no alternative. In practical life, one cannot be non-committal. Intellectually, one may encounter difficulties, but in his mode of living he cannot escape a choice. While the cautious thinker may hold suspended judgment in his reason, his life of action in the meantime is proceeding one way or the other. Be the choice what it may, one's life is being carried to a goal. Is it not then the sensible thing to take the course which promises the highest, broadest and most satisfactory life, and the most honorable character? Surely, the religious choice holds out the richer promise. Nearly all the institutions and agencies interested in the uplifting of humanity are the product directly or indirectly of religion. Most of the people who give their time, money and service to the administration of these beneficent institutions are religious people. Certainly they have not been prompted to this service by having dangled before their eyes the candy-stick of heaven as a reward for doing good. No, they are doing good because it is good. Their religious life impels them to it. Their work is the product of conviction founded upon faith which arises from hope.

If one demands of the believer positive proof of the existence of God, he must be ready to furnish equally conclusive evidence of His non-existence. Let the most ardent unbeliever try, and he will find it to be far more difficult to prove God's non-existence than His existence. The creation and the continuation of the things of nature are problems ever difficult for the unbeliever to solve. Without an all-wise divine Mind to have brought into existence and to continue the orderly process of creation, the atheist is left in darkness to solve the mysterious problem. "In the beginning God." Only as we thus recognize an all-wise Mind as the first cause of all causes, can we at all understand. It required a divine Mind to invent the natural laws. If there was no intelligence, how could the great system have ever started?

As a matter of fact, we live by faith; faith, that so and so is true, or that it is not true. There is no escape. We live by faith either that God exists or by an equally unproved faith that He does not. Of the two propositions, which is the richer in promise?

There is certainly no superior virtue in choosing the more disagreeable, the more gloomy of the two unproved hypotheses, as one's rule of life. As a practical matter, it would seem that a religious life gives more satisfaction than an irreligious life. All history attests this.

Viewed impartially, without any religious bias whatsoever, the believer has at least half a chance of being right. If he be wrong, he loses nothing. If he be right, he gains everything. Not so with the unbeliever. Grant that he has a half chance of being right. Even if he be right, he gains nothing. If he be wrong, he loses everything.

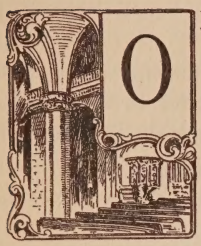
Whatever, therefore, be your opinion of the existence of God and the divinity of His Son Jesus Christ, whether an absolutely firm disbeliever, an agnostic, or a luke-warm doubter, it remains true that the facts of God's existence and the divinity of Christ are known. The most searching tests of inquiry have been applied to them. Neither the sledge-hammer blows of disbelievers, the fiercest blasts of inquiry, nor the most vitriolic application of the tests of criticism have altered the character imputed in the Bible to both God and His Son. Not a mote has been found in the ray emanating from the light of lights. Neither the microscope of modern criticism nor the spectroscope of philosophic inquiry has been able to detect one solitary mote in the purest rays. When the efforts of all foes fail, what shall the conclusion be?

CREATION'S BLOT.

Why blooms the flow'r in far-off nook?
Why flows the stream in some lone brook?
If God for these intends a use
Shall we allow our gifts disuse?

Unhappy is the man who lives
And nothing to his neighbor gives,
Whose selfish aim makes base his lot,
A selfish man—creation's blot.

MAKE THE BEST OF CONDITIONS.



ONE of the inalienable rights of man is to be happy. But although God above is happy, and the animals beneath man seem to be happy, man would appear to be the only one that knows the meaning of unhappiness.

Why is it? It is surely not the fault of God. Some men tell us that they have inherited certain weaknesses of temper, passion, or other infirmities, that cause them to be miserable. One tries to excuse his bad temper on the ground that he had a mother who was irritable; another blames an intemperate father for his desire for strong drink, and so on. But—greater than hereditary weaknesses is a strong will power, and God has given this to every man, if he will but use it. Some wish for goodness, but wishing makes a man neither rich nor good. Man must resolve, and then with strong determination apply every faculty for the attainment of the good and noble in him.

This holds true also in regard to happiness. Some people go about as if they found happiness in being miserable. Their countenances express a churlish disposition. So their conversation also is largely made up of complaints. Discerning faults in others is their specialty, and magnifying them their particular delight. Like the harpies of old, they usually carry doleful messages. What ails these persons is really what is known as an attack of the "grouch." A little introspection would show them that the fault is all their own.

Happiness is largely an attitude or condition of the mind—the way you look at things. Resolve to be happier. What if things are not as you wish them to be. Make the best of conditions as they are. It is better to whistle than to whine; it is better to sing than to cry! Complaining will not make matters better, but will only make you feel worse. Do all the good you can, if you want to be happy. Make others happier, lighten the burdens of those who are weaker than you are, and the gain will be yours.

Unselfish service for others always brings happiness, whether it be in the home, in the church, or elsewhere. Happiness comes

by imparting it. The selfish, complaining person is never happy. Look for the best about you, whether it be in the people you know—their traits, their deeds, their conduct, or whether it be in the conditions of life. Look for the best in the home, in business, in the church, in the state, in the nation, and you will find yourself a much happier person.

Bear and forbear in loving charity. Quarrels usually start over the smallest of trifles. Many a dog has fought over a bone. Trifles are the cause of contradictions, and contradictions beget strife. Resolve to be happier. Make others happier.

SCRATCHING A SORE WILL NOT HEAL IT.

THERE are many sore spots other than those which at times appear here and there upon the body. And as scratching the sore spots on the body does not help heal them, but only makes matters worse, so with the "sore spots" of life in general. A coolness, an estrangement, arises between two individuals, and the temptation often is to "scratch" the sore spot. But the wiser policy is to let it alone. It is better to suffer a little than to irritate the trouble and make the affair that much the worse.

Misunderstandings will arise, and often between the best of friends; for appearances are deceptive, and our moods are changeable. It is difficult to be always in the same sweet humor, for the body is not at all times in the same healthy condition, and the physical condition has a tendency at times to affect the looks and speech, either for better or worse. Thus others may at times impress us unfavorably, because of their physical condition. Again, the trouble may be with ourselves, because we are not in a happy and genial mood. The fault, therefore, may be with the one or with the other, or it may be, as it often is, with both. How much better, then, not to scratch the "sore." Let it alone for a time, and it will heal itself. Do not talk about it. Forget it. Act as if there were no such thing as a misunderstanding. Use plenty of the oil of kindness upon the irritation, and it will soon be healed and forgotten.

Many troubles in the home could thus be prevented or healed when once they have arisen, did the one party or the other or, better still, both stop scratching the "sore."

THE LIFE PARTNER.

IT is a pitiful sight to see a dove and a hawk in each other's company, for it is only a matter of time when there will be no dove.

The lamb and the lion may get along all right in a circus, but they don't fraternize much elsewhere.

A sweet young girl and a dissipated young man may look all right in each other's company when the hawk or lion nature of the man, owing to certain surroundings and restrictions, is kept in subjection; but we may well pity girls in company with such men. We pity them still more when they take such men for life companions. Young women should be extremely careful of their associates. A dove never tames a hawk, nor does a lamb tame a lion, and comparatively few women who marry worthless men with the expectation of reforming them after marriage ever realize the fulfillment of their expectations. Such women take desperate chances. According to the marriage ceremony, such women marry "for better, for worse," but in almost every instance of such marriages the woman marries "for worse." The man who does not think enough of a girl before marriage to be a true gentleman is not likely to be a gentleman after marriage.

The fact that a man addicted to vices occupies an exalted position does not make him any more worthy of a good woman. Neither wealth nor rank can be a worthy substitute for true manliness, and the woman who marries a title or a position need not be disappointed if she is unhappy after her marriage—if, back of the title and position, there is not a true gentleman. As prudent men do not invest their life's savings in property without first carefully investigating the title, so it would be wise for many today, before selecting a life partner, to look up the history of the one in view and see whether or not there is a clear title to true manhood or true womanhood.

Vashti, the queen of olden times, learned a bitter lesson from having as her husband a man without principle or character. What matters it if he was a king, if he did not respect his wife? What happiness can even a queen have with a husband who allows himself to become "merry with wine," as did the queen's husband? Greater than a king on the throne is "King Alcohol,"

for he has dethroned many great and mighty men. Vashti would rather lose a throne than lose her modesty and her true womanhood. She was greater than her beautiful face. Beauty makes fools of some women, but not of women of the type of Vashti. Rather than appear before drunken men to satisfy their passion and whims, she refuses to obey the king, and leaves the gates of the palace, a true queen of womanhood.

"WHO ART THOU THAT JUDGEST?"

BEFORE deciding a case, the judge is careful to hear both sides. He demands all the facts at hand. Then he compares, examines, debates in his own mind upon the evidence. Not until he has weighed everything does he give his judgment. It would be a blessed thing if all persons were as cautious and honest as the judge before passing judgment.

There are too many self-appointed judges, who, in the absence of facts and the want of brains, do not hesitate to sentence their fellowmen to the worst of penalties.

Many a woman of irreproachable character passing along the street is made the target for the most uncharitable and unmerciful judgments delivered by men whose chief occupation seems to be standing on street corners and pressing bricks for "Dolittle & Co."

If a man steals your money, you call him a thief; but so-called respectable persons often steal that which is far more valuable, reputation, and they think nothing of it. Of the two, a thief is preferable to a slanderer; for while a thief may send you to the poorhouse, a slanderer may push you to the gallows. As a drop of ink, fallen upon a piece of tissue paper, leaves a mark that can never be wholly effaced, so a careless, insinuating remark about a young lady may put a stain upon her reputation that can never be wholly obscured to the public eye. And what if it were your sister who is thus maligned? That which a man should rightly demand for his own sister he should ever be ready and willing to extend to the sister of some one else. It is an awful thing to pass vulgar judgment on a young woman of unblemished character.

"IS THINE HEART RIGHT?"

HEN Jehu of old saw Jehonadab coming to meet him, he saluted him. But before taking him by the hand, Jehu said to him, "Is thine heart right?" "Is thine heart right, as my heart is with thy heart?" Being assured that the heart of Jehonadab was right, Jehu said: "Give me thine hand." He was unwilling to offer his hand to another at such a time without first knowing whether or not the one whom he saluted was a friend or foe. He wanted to know how the man's heart was before he took him by the hand.

Handshaking in early history meant perhaps a bit more than it does today to the average person. Then, it meant that those who thus greeted each other were friends, for clasping each other by the hand showed that the hand was not grasping a sword nor dagger to injure the other. It was a declaration that, with open hand, they met one another as friends. The shaking of hands, therefore, became a sort of covenant between two individuals.

This is not always true, however, today, for many times the hands of two persons are clasped when at heart they are not friends. It is frequently nothing more nor less than a sham, a mere pretense of friendship, as hollow and evanescent as is a soap bubble. It is a great pity that such a custom, once almost sacred, should have fallen into a merely formal act on the part of so many. We may, therefore, today, as in the day of Jehu, ask of many whom we salute, "Is thine heart right, as my heart is with thy heart?"

If the heart be right, then there will be that "good will" of which the angels sang when Christ was born into this world. When there is good will, then there will follow as a natural result a beautiful Christian conduct, which will show itself both in the presence and in the absence of others. Such persons are not found hiding behind a mask of deceit, but are always standing out in the open as genial, loving Christians. You do not find them pretending piety and at the same time spending much of their

time in speaking unkindly of others. To be all the while complaining, dissatisfied, full of mutterings and fault-findings, is not having a heart that is right either toward God or one's fellowmen. Such persons need to go to God and get a new heart, a clean heart, a heart to praise both God and man.

With such a heart men and women see God. "Blessed are the pure in heart, for they shall see God."

SELF-RESPECT.

SELF-RESPECT is a quality which stands forth prominently in every young man of honor and efficiency. Although there are drones among bees, there should be none among young men made in the likeness of God. Brains count for much; but more men fail in life for want of noble purpose than for want of brains.

Opportunity also counts for much, and it is the self-respecting man who seizes and embraces the opportunity, becoming thus in large part the creator of his circumstances rather than a mere piece of lifeless machinery. Blindfold a man and then give him a gun to shoot at a target; keep him at it for a time, and each shot will drop a little lower. So with the man having no aim in life. His life goes down as its ideals are lost sight of.

It is a sad sight to witness the daughters of a family working to feed a healthy father and son, who, lacking self-respect and wanting in noble purpose, do not pay for even the salt and pepper on the table. "Hold fast to the rope," a common expression among some, might well be sounded into the ears of every young man; for too many take hold readily, but let go when their hands get a bit soiled or sore from holding fast to honest toil. It may be humble toil that falls to one's lot at first, but no honest position, however humble, degrades a man if it is the best he can get and do.

The pumpkin may laugh at the insignificant size of an acorn, and yet under proper conditions the acorn becomes a table from which we eat, a boat in which we sail, a fire by which we keep warm. And the humblest man may take the acorn grown into an oak and make of it all these things for us. The young man of character not only CAN, but, as he values his self-respect, he

WILL take hold of whatever lies before him. He appreciates his own personal worth, and is not a parrot imitating others. He is himself, and with earnest endeavor and devoted industry he rises above low conditions, and, like the eagle, sets his face toward the sun. Such a man pushes aside hindrances and barriers, and presses forward through struggle to victory, whether he be a Lincoln as a rail-splitter, or the poor orphan boy of today who, impelled by persistent and heroic purpose, toils, studies, perseveres, until he wins and wears the greatest laurels.

AVOID EXTRAVAGANCE.

EXTRAVAGANCE should be avoided, for often unhappiness follows in its train. "Willful waste makes woful want." With many this is one of the besetting sins; they seem to want almost everything they see. To see a pretty thing, to want it very badly and have to go without it, is more than some people can stand. It is so easy to persuade yourself that you need a certain thing, but it is also often surprising to find how well you can get on without it. If you do not absolutely need an article and cannot afford to buy it, then leave it alone. Do not think you must have it because some one else has it. There is perhaps a better use you can make of your money; or there may be some greater need which you may have to meet in the near future, and you will then be glad you did not spend your last dollar.

There is no satisfaction in having a thing, when all the while you know you do not need it and cannot afford it. To get into debt is easy, but it is desperately hard sometimes to get out of it. Although it is foolish to hoard up everything for the proverbial "rainy day" (for many die without ever living to see that day), nevertheless, it is equally unwise to spend all. When sickness comes, or loss of position, it is quite comforting to have a bank account on which to be able to draw.

Some pass lightly over the question of dollars and cents; and yet it is one of those things which needs to be dealt with seriously. Especially does this apply to young men about to marry.

Having in their heyday of singleness lived up to their every dollar, it behooves them to give deep thought to this question.

Start a bank account, no matter how small. In the day of prosperity, add to it as you are able; and when tempted to buy that which you do not need, place the amount of money required for the purchase in the bank. The young man who has one hundred dollars in bank has a certain amount of pride about him at being able to say, "I am a hundred dollar man," rather than, "I am a penny man." Some ride and spend lavishly when they are young and strong, and when they grow old and feeble are compelled to walk, and lug a bundle besides. It is better to push a cart when young than to ride in youth and push a cart when old.

Although money does not make a man nor determine his moral worth, nevertheless, it does give him at least a certain amount of satisfaction and personal pride to know that he is able to take care of himself without being dependent upon others for his bread and clothing. Money, to say the least, is a great convenience, and although it is no disgrace to be poor, nevertheless to want a dollar—want it real badly—and not have it is quite embarrassing and often distressful. There are many instances of men who, had they taken care of their possessions, could have had enough to live on in their old days, but who, spending their money as they got it, with no thought whatever for the future, have so impoverished themselves that at a time when they need the most they have the least.

True, it is very pleasant to have fine clothes, a home with the latest modern equipment, and all those things which the average heart craves. But it as far wiser not to live up to the last dollar merely for the sake of appearances and luxurious comforts. The wise man will not only endeavor to earn his own bread by the sweat of his face, but will also try to save at least something from his daily earnings, lest, when the so-called "evil days" come—the days of "old age," when he can no longer work—he be caught napping, without the wherewithal to give him and his family the necessary comforts of life.

NOT CLOCK WATCHERS.

THE young men who are to become the leaders of our day do not have one timepiece for answering the call to work in the morning and another for leaving at night, but one that gets them to their place on time in the morning and keeps them there until time to leave in the evening. They are not those who, a half hour before the close of the day's work, keep watching the hour and minute hands of the clock, wondering why the "wheels tarry so long," being ready at the first striking of the clock to leave a customer standing at the counter, and, throwing aside everything, run for home or some other place as if the building were on fire.

They are not those "eye servants" who work faithfully only while the employer is watching. They are not in the business simply for what they can get out of it, whether honestly or dishonestly. They are not content to be always a bundle boy or an understrapper. No; but, with the interest of the firm at heart, they work as if it were their own business, their own personal interest and welfare. If they are waiting upon a customer, they have their mind upon the business before them and not on something foreign.

When the hour for leaving comes, if there be yet urgent business to be performed, they cheerfully remain overtime. If the employer happens to be called out of the city, they are ready to assume responsibility and do all in their power for the interests of the firm. They do not wait to be told everything, but seeing what is to be done, they do it, and they do it cheerfully.

And what is the outcome of all this? In studying the interests of the employer the young man of merit is all the while laying a foundation for his future. Good young men are needed for good places, and it does not take an employer long to know what kind of a peg is needed for a certain kind of hole, nor is he apt to put a square peg in a round hole. Proving his worth, the man who watches his business and not the clock is likely to be promoted when opportunity presents itself.

IF YOU PLAY IN THE MUD YOU WILL GET DIRTY.

MAN naturally yearns for companionship. But it behooves every one to exercise care in the selection of his or her associates. No matter how attractive and fascinating a person may appear, rest assured there is a speck somewhere. None are perfect. This makes it most important that we be careful with whom we travel, lest, through sympathy or heedlessness, we be led into the moral mud.

If you play in the mud you will get muddy. If you make bosom friends of unworthy persons you will become contaminated. Not that we should refuse to help such, or that we should scorn them, or refuse to act like Christians toward them. Jesus mingled with the lowest, but not as an associate. He went to such to save them. Only, therefore, as we mingle with them, like Jesus, for the purpose of saving them, can we preserve our purity. To make friends with such for any other than good purposes is dangerous. Only as we mingle with them for their good, as prompted by the purest of motives, are we safe.

Many a once pure girl or boy has been forever ruined by evil associates. No less perilous for them is it to have their minds come in contact with immoral books and pictures. These exercise quite as contaminating influence as bad companions.

It is imperative, therefore, for the young to guard well their most confidential associates, namely, their thoughts; for if these are evil, they are apt to lead to evil outward associates, and these often prove a millstone to drag down into the mire of sin and shame.

They who live constantly in miry regions unconsciously inhale into their lungs the miasm of the deadly marsh, and sooner or later become ill from the contamination. In like manner, they who make bosom friends of those who are unclean in their lives will taint their own pure morals. To mingle with those who tell salacious stories, who live immoral lives, who harbor furtive affections, is to inhale the miasm of their corrupt lives, which cannot but prove detrimental to clean and pure morals.

Not only the young need to be cautious, but grown persons also need to guard their morals and be careful as to their associates. Many a once happy home has been broken up because of an evil associate, who afterward proved a vampire, a "rag," to

drag the soul of his victim down to hell. If you want to keep from getting dirty, do not play in the mud.

KNOW HOW TO PREPARE A GOOD MEAL.

THERE are many accomplishments for young women which add to their charms. In not a few instances, however, one thing is overlooked which in reality is one of the chief requisites for a happy home, namely, the ability to prepare a good meal. A young wife may know how to paint, how to play the piano, how to entertain in the parlor, but to know how to prepare a good meal is of equal importance. Of course, there are many who never have occasion for such knowledge. Yet in early life we know not what the future has in store. Fortune may change, and that which at one time seemed an improbability often becomes a necessity.

The young woman loses nothing by knowing how to direct the affairs of the kitchen, even though she may never be called upon to oversee that kind of work; whereas, on the other hand, should circumstances be such as to necessitate her taking hold with her own hands in such matters, then it proves to her an invaluable asset to know how to prepare the tempting dish from even small resources.

Some have an abundance of provision, and yet have poor food, either from want of knowing how to properly prepare that which they have, or from an unwillingness to do so. There are others who have but little, and yet, from their knowledge of the culinary art and their willingness to put into practice that knowledge, they are able to prepare palatable dishes. It is no reproach to be able to play the part of a lady in the parlor and also to know how to please the palate by a knowledge of cooking. Even the divorce court might be thus cheated out of many cases, and many an otherwise unhappy home might be made bright.

The woman who is wasteful and ignorant of domestic economy, who is not trained in the proper care of the home, will find many occasions for worry which she otherwise might have been spared. The average girl, therefore, should not neglect her schooling in sewing and cooking, for the world always wants something to eat and wear. It can get along without some other things, but these two things all persons need.

THE HAND THAT STRUCK JESUS.

THE human hand is wonderful in its anatomy. It is one of the great marks of difference between man and the lower animals. The eye sees opportunities, but the hand grasps them as directed by an intelligent mind. The eye sees danger approaching, but the hand wards off the foe, so that the eye cannot say to the hand, "I have no need of thee."

The animal strikes with its paw, and often uses it for deadly purposes. God so formed the hand of mankind that within its warm grasp there is a language of affection and brotherly love which often speaks louder than words. When words fail to express the depth of love or sympathy, then the hand speaks and tells of a heart that beats with tenderness and sincerity.

There is a power imparted often by the hand, as the same is held by another whom we know to be our friend, which is akin to that which Jesus imparted to the little girl when, taking her by the hand, He said, "Damsel, I say unto thee arise." Many a downcast soul, walking in the valley of the shadow of death, has been thus revived and quickened into newness of life, because of a friendly grasp of the hand, which silently told that there was still some one who had a heart of tender compassion and love.

How strange then that any one should ever abuse the hand and use it for unholy purposes! It is difficult to conceive how any right thinking person can take such a divine member of the body and make it a curse. And yet, there are those who, instead of using the hand as God intended, in helping and blessing others, close it and make it a fist with which to strike a cruel blow.

Even a once dear friend is sometimes struck a stinging blow by this member of the body, and that, too, by one who should have given instead a hand of welcome greeting and assistance.

But the worst use the hand has ever yet been put to was by those who used their hands to strike Jesus. Not only did one of the officers at the time of His arrest thus strike Him, but there have been others who have struck Jesus. Pilate? Yes, and perhaps some one whom the reader knows.

What a record to be written of any one that he "struck Jesus!" Take heed, lest, by a sin of omission or one of commission, you too strike Jesus in the face.

REASONS WHY WE ARE ATTACHED TO LIFE.

IT was Satan who said, "All that a man hath will he give for his life." We are not surprised at such a statement from Satan, for he is the "father of lies," and we do not expect truth from him. History in all ages records the falsity of his statement, for the greatest of men have sacrificed their lives for others in a most unselfish manner, and today there are those who are devoting themselves to the interest and welfare of their fellowmen without regard to their own lives. Like their Master, many are "going about doing good," seeking first the kingdom of God and His righteousness, making concern for their own lives secondary.

Most persons naturally cherish their lives most dearly. They will take the bitterest of medicines, undergo the severest of operations, and, like the woman of old, "spend their all" for the sake of regaining their health.

It is life's attachments that make it so dear. There is the tie of friendship which sweetens our existence. To have a good friend is heaven begun on earth. Jesus Himself sought friends, and had three who were in the "inner circle." The Bethany hearth was "Home, Sweet Home" for Jesus. The ties of home form strong attachments to life. When there is true love in the home; when at the end of the day the tired husband returns from his business and sees his wife waiting to receive him with love, he forgets all about the cares of the day in "sweet home." Such joys endear life to all.

Then there is the opportunity afforded us for doing good to others, which makes life worth living. The greatest pleasures we have are those which come to us from loving service. Service brings out the best in us, and makes it possible for us ultimately to attain unto the measure of the full stature of man, a well-rounded manhood.

Life, however, at best is uncertain. The more highly we value it, the more diligently should we use it. We need to work while we have the opportunity. Some, of course, will be kept out of heaven because of their sins of commission; but many, also, on account of sins of omission. The sin of a cold, selfish heart

is worse in Christ's sight than the sin of sudden passion. Some who condemn those who may have made a misstep in life and repented, seem to forget that perhaps, in the sight of God, they themselves are far more guilty than those who did wrong. The wrongdoers have repented and have done much that is good, whereas, those who have not openly done such wrong may have done little or no good at all. They are, therefore, guilty of sins of omission. Good works are the evidence of a saving faith, whereas, faith without works is dead; and there is much dead faith. It is right for us to love our life, but the best way to keep it is to lose it in loving labor for others.

A REMEDY FOR WORRY.

NO one is ever helped by worrying. Many are greatly handicapped thereby. And yet, the people who do not worry are in the minority.

The American life seems in many respects to be conducive to fretting and trouble of mind. We are such an active people that our feet are at one place and our thoughts at another. We are apparently all the while on the run, fearful lest we may miss a car or steamboat.

Even the good housewife comes in for her share of worry, for not a few, like Martha of old, are "cumbered about much serving." Many a good woman's influence and power are impaired in the home on account of restlessness of spirit and fidgetiness of manner.

It is an indisputable truth and one almost universally accepted, that worry kills more people than does work; and yet, in all callings and places of business, as well as in many homes, there are scores of people who are over-anxious, pessimistic, worried. From this number, many are hurried on to untimely graves, others are confined in asylums for the insane, and still others find their lives a long drawn-out misery.

To tell persons not to worry is a piece of folly, unless with that wholesome advice there is prescribed a remedy.

Happily, there is a remedy for worry. God has given us a mind to think, a will to decide, and a heart to love. God lives. God reigns. God loves. God careth. Instead, therefore, of thinking about our misfortunes, our weaknesses, our burdens, we

should change our thoughts to things bright and cheerful. How do this? Crowd into your mind happy thoughts. If you are unable to remove the gloomy thoughts, then open the door of your soul and let God flood it with His thoughts and His glories. The best way to get darkness out of a room is to roll up the blinds, open the windows and let the sunlight enter. The darkness is dispelled by the light, and gloom vanishes. In like manner get out into God's sunlight and glory. Fix your attention upon things beautiful, things which delight, and catalogue all those things which tend to cheer and gladden the heart and life. Read over this list of life's choice blessings every morning and night. During the day recall frequently some of the enumerated blessings, and thus, with a constant crowding in of happy thoughts, you will crowd out the gloomy thoughts, and instead of fretting and worrying over things which never have happened, and which never may come to pass, you will live only one day at a time without borrowing trouble or mortgaging away your blessings. Above all, God will help you, if you ask Him.

CIRCUMSTANTIAL EVIDENCE.

DURING the time of the Civil War, an uncle and nephew were stopping over night at a country hotel. They had retired and slept together in the same bed. In the course of the night the uncle's nose bled, and the nephew, having heard that cold steel pressed back of the neck would stop the bleeding, took a large knife and pressed the blade against the uncle's neck. It was an old-time hotel, without modern improvements and conveniences, so that the uncle, to get rid of the blood on his face, went down into the yard of the hotel and there, at a pump, washed his face and hands.

As he failed to return to his room, the nephew went in search of his uncle and, not finding him, inquired of the proprietor. No one had seen him, and no one knew of his whereabouts. Circumstantial evidence at once turned against the nephew. It was he who had last seen the uncle. In the room lay the open knife and blood was upon it. Blood was also on the hands of the nephew, and some in the room. A speedy trial was held, and the young man was found guilty of the murder of his uncle upon circumstantial evidence. He was sentenced to be hanged.

Some time afterward, the uncle returned and inquired for the nephew. Imagine his surprise and grief when he learned that the young man had been put to death for murdering him!

It all happened in this way: That night, as the uncle washed himself at the pump in the yard at the hotel, soldiers were passing by, and they took the uncle and carried him off with them to war. Not until after the war, and upon the uncle's return and his search for the nephew, was the latter's innocence proved. But it was too late!

This is but one of the many instances where the innocent are misjudged, and often sentenced to death, on apparently good evidence. Many a home has been wrecked because of the jealousy of a husband or wife, based upon nothing more or less than an inflamed imagination that aroused suspicions.

It is high time that many learn that, although circumstantial evidence may be strong evidence, nevertheless, it is often utterly worthless. Not only, therefore, should individuals first be sure of facts, but also the courts, which are made up of human beings, should also be sure of their facts before they take the life of another. Better let ninety-nine guilty ones go free than take the life of one innocent person. Give the man the benefit of the doubt until be is proven guilty.

Not only is mob law a relic of barbarism, but the so-called "unwritten law" is equally barbarous, and has no place whatever in a Christian community. It is contrary to the virtue of self-control, of the spirit of law and order, to say nothing about justice. The man who attempts to hide behind the "unwritten law" is a murderer. He is prompted by revenge and jealousy, and sets aside the law of the land for that which is no law. Even upon circumstantial evidence, upon mere rumor, some presume to have the right to take the law in their own hands and avenge with impunity. All this is a menace to order, law and life, for by the "unwritten law" man makes himself judge, jury and executioner without giving his victim a chance to present his side of the case—to show either his innocence or his justification. The theory of personal vengeance must be abandoned, for it is opposed to the theory of organized government. When once men and women are allowed to take responsibility for ending human lives into their own hands, then safeguards will be removed and death will be inflicted upon innocent persons, either from spite or from jealousy.

WHAT IS TRUE FORGIVENESS?

NO thoughtful person questions for a moment the importance of Christian forgiveness. That goes without dispute. But what is true forgiveness? Does it simply mean that, when someone has wronged you and asks forgiveness, you say, "I forgive you," and you and he thereafter meet and pass as if you were dead to each other? Is forgiveness a perfunctory act, a word uttered by the voice; or is it an expression of the heart and soul from within? When God forgives a man, is it simply a form, or does God forgive and then thereafter act as if there never had been an occasion for forgiveness?

How does a mother forgive her child who, having done wrong, asks for pardon? Does she say, "I forgive you," and then thereafter pass the child unnoticed; or does she forgive in deed and in truth, and love the child as much as if the little one never had given an occasion for offense? Does the mother say, "I forgive my child, but I can never forget the offense"; or does she, like a true mother, pick the little one up in her arms and kiss forgiveness into her darling child? How would we want God, our Heavenly Father, to forgive us? How would we want our parents to forgive us? How should we forgive those who trespass against us and who ask for our forgiveness?

The great difficulty with many who call themselves Christians is that they do not consider, else they would act in a very different spirit one toward another. If God answered the prayers of a great many people just as they pray, they would find themselves in a sad plight; for they pray, "Forgive us our trespasses as we forgive those who trespass against us," and yet they themselves refuse to forgive their enemies. What inconsistencies! What wretched measuring rods some people would make for themselves did God deal with them according to their own measurements! It would do many good to reflect a bit more conscientiously before they refuse true forgiveness; for "if ye refuse to forgive men their trespasses," how shall you expect your Heavenly Father to forgive you your many sins? "With what measure ye mete, it shall be measured again unto you."

AMERICAN BEAUTIES OF HUMANITY.

EMERSON says somewhere that "To be great is to be misunderstood." The Lord Himself was not exempt from this law. The old poet Rogers said: "I have a very weak voice, and if I did not say ill-natured things, no one would hear what I said." He knew too well what interests the average person. This is why one greater than the poet admonished people, "Take heed how ye hear."

It is so easy to be "misunderstood," and there are so many who are eager to hear "ill-natured things" that in our daily life many misunderstandings arise, and many ill-natured remarks are made against others. Then follows often a long campaign of "talk, talk, talk," in which the innocent are maligned and persecuted. As a result, in the home, in business, in the church, among those who were once friends, estrangements arise, feelings are embittered, hatred engendered, and in the end separations often follow.

By way of a loving contrast to these bristly thorns and overshadowing weeds of mankind, there are the "American Beauties of Humanity," which, planted in the rich soil of God's grace, give cheer and hope to all those who chance to come near them. These men and women of God are flowers of rare splendor in the great garden of humanity. Without them, this world would be robbed of much of its sweetest glory. "To me," says Wordsworth, "the meanest flower that grows can give thoughts that do often lie too deep for tears." This is especially true of those persons who are the flowers of mankind. They bring cheer and sunshine from the cradle to the grave. Flowers never say unkind things, but when they speak they lean over toward each other so gently that they whisper only words of sweet melody. So the "American Beauties of Humanity," like the flowers, not only get their beauty and fragrance from God, but, being truly nurtured by the grace and spirit of God, they, in their contact and dealings with mankind, are most gracious and loving in their manner, giving offense to none and cheer to all.

This world needs more of these "American Beauties of Humanity." They make happy the home, they inspire cheer in places of business, they are God's choice plants in the church, they are the coveted flowers in society, and some day they will be transplanted by an angel into the Garden of God in heaven, where they will bloom in their splendor throughout enternity.

THE INNOCENT SHOULD SEEK RECONCILIATION.

AFTER a misunderstanding between friends, it is hard for those in error, upon realizing their mistake, to seek reconciliation, for they are ashamed, knowing that they have done wrong. A guilty conscience makes great cowards. Those, therefore, who have been wronged, the innocent, should rather seek to bring about a restoration of previous relations, for they have nothing for which to be ashamed and no guilty conscience to trouble them. They can, therefore, face the offender more readily than he can come to them.

The offense may have cut deep, and yet the spirit of forgiveness should be none the less free; for, no matter how great the grievance, it is no greater than we all have ofttimes committed against God, and we all expect Him to forgive us.

"Seventy times seven" is the Divine Law for forgiveness, and yet some are unwilling to forgive even one time, and that for a small offense. No one would be satisfied to have God act in that manner toward one's self. If God withholds forgiveness until we are willing to forgive, then how will it be with those who refuse forgiveness? Are such willing to reject God and eternal life for the privilege of hating somebody? It would be a piece of great folly, amounting to insanity, to sentence one's own self to eternal torment merely because of an ugly spirit of unforgiveness.

Wherefore, if you have a grievance against some one, do not nurse it by talking about it with every person you meet, but rather in the broad spirit of Christian forgiveness seek a full reconciliation. Deep down in your heart forgive all your enemies, and seek "good will" wherever there is any possible way of securing peace without sacrifice of honor.

MAKING CONDITIONS FOR HIMSELF.

THE young man of real worth does not waste his time bemoaning his fate and blaming his "unlucky stars." He does not grind his teeth and shake his fists with blasphemy against the laws of the land, and in his blind fury, like Samson of old,

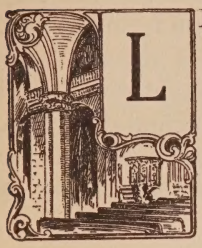
endeavor to tear down the pillars on which rests the whole fabric of society. Nor does he waste his time in endeavoring to figure out, truthfully or otherwise, his ancestral connection with some great king or queen, in order that he may be able to rely upon their name for prestige. He rather, in a manly manner, marshals together all his faculties into one great and grand noble purpose, making conditions for himself, realizing the fact that "Life is real, life is earnest."

He does not shift from one thing to another, trying for a time one occupation and then another, until the precious years which should have been devoted to discipline and education are gone. He is neither a "floater" in politics, nor a "cheap John" lawyer or doctor. He resolves to be a leader. It matters not to the man of merit whether he was born among the granite hills of New England or the cotton fields of Louisiana. He takes things as they are, and by personal application, by energy, thrift, economy, good judgment and perseverance, he determines in a large measure what his future shall be. He becomes a captain of his fate and not a slave; he is lord of his days and not a servant. By the help of God's grace, he makes each day of the week a going upward and not a falling downward.

When others whine, he whistles, and with open face, he changes conditions from gloom to glory. Thus he sets to work to bring about conditions for the honorable attainment of his aims and purposes. He is not one of Charles Dickens' "Micawber" young men, idly waiting for "something to turn up," but he sets to work to turn the thing up for himself. It was Napoleon who said, "Circumstances? I make circumstances." Such men are greater than their surroundings, and as a result, though often in their boyhood characterized as laggards, have turned out the mightiest of the human race.

"I will be President yet," said Abraham Lincoln, when a boy, and when asked how, he replied, "Oh, I will study and get ready and the chance will come"; and it did come, and he became the foremost man of his age. That man is a "creature of circumstances," as some claim, is true only so far as man is willing to have it so, for great men rise above their environments and conquer circumstances.

"MY LOVERS AND MY FRIENDS STAND ALOOF."



LIKE the Psalmist of old, there are those today who, at a time when they are most in need of help and sympathy, find themselves alone, being compelled in their grief to exclaim, "My lovers and my friends stand aloof." It is difficult to conceive of happiness without friendship. Even the wild beast of the forest seeks companionship, and God made man of such a nature that the heart naturally longs for fellowship and friendship. There is a something in every soul which craves kindly affection and loving consideration. Without it the soul is saddened.

The lover and friend who fails to stand the test of adversity, of misfortune, sickness, loss of health and beauty, is unworthy the name of lover or friend. Moore, the poet, says, "Love goes through sunshine and through storm," and yet many from sad experience realize that, while they have friends and lovers in the time of sunshine, they find the number much smaller in the time of storm. "Feast, and your halls are crowded," is a statement only too true; but the reverse is also largely true, "Fast, and you fast alone."

When the bloom of youth is fresh upon the cheek, when the eye sparkles with love, when there are gifts to be distributed and favors to be shown, then there are always smiles and words of praise from those whom you regard as "lovers and friends." When, however, time has robbed the face of its charms, when misfortune has robbed the purse of its silver and gold, when there are no longer successes whereby it is possible to give, then many find that their "lovers and their friends" have fled. They "stand aloof," forgetting all about the past; ungratefully, they have no heart for the soul which now in trouble yearns for friendship, for compassion, for fellowship. Unfortunately, the friendship of some people is like that of which John Spencer wrote, saying, "It is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; like drums and trumpets and ensigns in battle, which make a noise and show, but act nothing."

True friendship is unselfish, self-sacrificing, tender, and tactful; has a keen apprehension, and finds its greatest gain in being a friend; in loving, rather than in being loved. And if there be such a friendship, there will naturally be a response bringing us great joy and comfort; for, although there are those who are only "shadow friends," there are also those who are true unto the end. Their word is their bond, and, once they become friends, they remain so forever. They are confidential, and a secret revealed to them is as sacred as in the breast from which it originally came. Such lovers, such friends, are the ideals of life and are loved for their intrinsic worth, for they are born unto adversity, being as true then as they are in times of prosperity.

OUR RELATIONS TO EACH OTHER.

WE need to know much about theology, something about philosophy, very much about God and what our relations are to Him; but there are also sociological and other vital questions as to what our relations are to each other, which should be of great interest to us all.

Much is written and said about our thoughts, and how we should think; but we need also to know how we should live.

Most persons are ready to quote the "Golden Rule," but many do not live its teachings. Of what use is it to know a thing if we do not live it? Although the "Golden Rule" is not the highest standard, nevertheless, it would be a blessed thing if all persons lived up even to that standard of life. What if it were the standard for the mistress in the parlor and the cook in the kitchen? What if the manager in his office and the factory hand at the machine were to live up to the teachings of the "Golden Rule"? What if this standard were lived in many places where little children are employed to the injury of their poor weak bodies?

We may dogmatize and sentimentalize all we will, but unless we live right toward each other, how can we live right toward God? Unless we have love for those whom we see and with whom we live, how can we have the proper love for Him whom we have not seen and with whom we do not live?

True, it is written, "In Him we live and move and have our being"; but unless we live right toward others, it surely cannot be said of us in the highest sense that we live "in Him," in God. Many may think they are living in God, but unless they have a right conception of their fellowmen, unless they live right toward each other, then they are far from living right toward God, and are none of His.

"Know thyself." Know the needs of your fellowmen. Know God, know what it means to live right toward God; but know also your relation toward your fellowmen.

THE SISTERHOOD OF WOMEN.

PAPERS, magazines and the pulpit are constantly emphasizing the importance of the proper observance of the brotherhood of man. But why the silence about the sisterhood of women? Is it because there is no need for calling the attention of both men and women to this great phase of womanhood? Are not women deserving of the same gracious consideration that is accorded men?

When we inspect the problems which confront many women, we must admit that there is too little just consideration of the sisterhood of women. The small pay, the long hours and hard work are three things which often so afflict woman that one sometimes wonders how she manages to exist, much less live. It would be of interest, at least a means of information, if some of the more fortunate in life would take a day off and quietly look into the problems of some such lives—the kind of food their weary sisters eat, the place where they lodge and which they call "home," the ill-ventilated garret in which they toil—and all for what?

This is frequently the question which the girl asks herself. "For what?" Happiness? She does not know the meaning of that word. She hears others laugh. She sees others enjoying life's comforts. But, "as for me," she reflects, "what is life? Who cares for little me!" Alas, and who does care for her? The red light section of the city cares for her. The profligate on the street corner ogles her. But to the true, pure and good, there are usually very few charms in life.

There is not much inspiration to be found in sitting alone in a cold, cheerless room after the day's work, mending and washing clothes for the next day's wear. Nor is there much to help

a girl to be good when next to her own room are those who are abandoned to evil. True, there are plenty of places for lodging where there are to be found only the good; but a poor girl of the class alluded to, alone in a great city, does not have much choice in the selection of her apartments. She must live within her income, and cannot, therefore, select that which her pure heart and mind crave.

But this is only one of the many phases in the just consideration of the sisterhood of women. God knows no class distinction among His children. He is no respecter of persons among those who are His true disciples. As His followers, if we want to live His teachings, we too should know no class distinction among the pure and good. We should, therefore, act accordingly. But are there not many women who know not the spirit of sisterhood?

There are those among women whom God calls to glory, but who, it is to be feared, unless their own sex are concerned about them, will be unable to find their way to glory. They are in need of a sister's hand to lead them, a sister's voice to cheer them, a sister's help to strengthen them. It is not enough merely to worship God and give money for other's needs. We must give ourselves in loving service.

Does some one ask for a practical application of this thought? There are many opportunities for showing the sisterhood of women, if there be the willingness to render unselfish service. Have you gone down to the slums of your city to sit with the poor and the lost? Jesus did that. He was not afraid to sit by the side of a fallen woman, talk to her about her soul's salvation, and win her back to God. Would you be like Jesus? "Go and do likewise." It is not enough to sing: "Rescue the perishing." The best way to "snatch them from sin and the grave" is to lend a helping hand by personal work.

Have you gone to some poor, neglected, sick person and said: "Let me be your nurse for an hour or an evening?" If you have done so, did you not hear Jesus say: "I was sick and ye visited Me?" Have you ever carried a warm, tempting dish to a hungry soul? Did you not hear Jesus say: "I was hungry and ye gave me meat."

Yes, we need first to establish the sisterhood of women before we can hope to attain to a high degree of the true brotherhood of man.

WHO WILL BE THE FUTURE MASTERS?

HO will be the leaders ten or twenty years hence—in our home and social life, in the church, in business, in statesmanship, in the political world—in any of the many and varied callings of life? Will it be those who, seeking ease, self-gratification and luxury, are standing idly by looking at the strugglers and the toilers? Will it be those who may be found standing, like fashion plates, on the street corners, passing comments on those who are the bread-winners?

Will it be those who fretfully complain that weeds grow where wheat should? Will it be those who constantly murmur at their lot in life without making any effort to better it? Will it be those who envy and condemn others who, through struggle and sacrifice, have achieved success in life? Will it be those who spend their evenings in the theatre, or at the gambling table, or the wine table? Will it be those who, because they cannot have rich gifts brought to them on a silver tray, refuse, therefore, to accept the smaller things of life?

Let all such persons answer for themselves ten or twenty years hence. "By their fruits ye shall know them," but meanwhile, remember that "men do not gather grapes from thorns, nor figs from thistles." "Whatsoever a man soweth, that shall he also reap"—only the harvest will be increased at the time of reaping, for a man gets more than he sows, whether good or bad.

They who wish to become leaders in any profession, calling or business, must lay well the foundation, for unless they start well they will never become masters. But starting is not all. Unless men take hold in earnest of any occupation or profession and persevere diligently day after day, and, above all, do so with self-discipline, "keeping under the body," that they may be first of all masters of their own weaknesses, they will never become masters of any great worth.

The greatest masters, other things being equal, will be those who, keeping their bodies in subjection, prove themselves, not only honest toward their fellowmen, but also honest toward their

God; for sooner or later it will be found that "the wages of sin is death," and they who sow to the whirlwind will finally find themselves reaping a harvest of grief.

PROVOKE NOT TO WRATH.

NEARLY all persons know the blessedness of exercising forgiveness and the accompanying happiness. The sweetest soul-balm has been missed by those who have never practiced this trait. Those who from the heart have learned how to forgive an enemy have learned a lesson from God's school.

While the cultivation and practice of forgiveness is to be enjoined upon all, yet it is well, too, to direct a few admonitions at those who by their behavior ofttimes provoke attacks. The genuine Christian is always, in deportment and intercourse, a lady or gentleman. The exercise of the qualities which these words imply would most times render unnecessary any forgiveness.

The English people are said to have what is called a "spit," an instrument often used for roasting meats. In like manner, figuratively, many maliciously-minded persons "roast" their fellow-men before the fires of persecution. Their words and conduct are the "spits" that pierce into their neighbors' feelings, and, without regard to their sufferings, they keep up the fires and the "roasting." When the roasted victim at last, unable to endure the torture any longer, cries out, the persecutor says: "You must keep quiet, sister, brother. We are doing all this for the glory of God and the good of your soul."

Such persons seem callous to a sense of shame. They appear incapable of realizing their unchristian conduct. Instead of doing their outrageous work for the "glory of God," they are doing it "for the glory of the devil," who must surely at such times feel inclined to sing an ode of rejoicing.

Wherefore, this exhortation is directed to all: Be forgiving. Be merciful. Be sure, too, that you do not provoke another to wrath. To slap a man in the face without a just cause is enough to try the patience of the best of men. Some, under such circumstances, lose their patience and slap back. But had they not first been provoked they would not have had an occasion to return the stroke.

"WE GREW TOGETHER IN LOVE."

AN aged widow, lamenting the loss of her husband, said: "We grew together in love." What a beautiful way in which to grow! We are all growing. If not in stature, at least in years. But we are growing still otherwise, for we are all the while creating about us conditions which are either healthful or unhealthful.

You have been in the company of friends where everything was good will and delight. You were made to feel happy, and felt as if you would like to have a whole life of that kind of living. Just then some one entered the room. At once conditions changed. It was like a cold blast of winter's wind in the warm, cheery room, and every one felt the chilling effect. The conversation lagged; the spirit of good will was interrupted, and the joy of the occasion was blighted.

There are others, however, who, when they enter a room, bring with them such cheer and good will that the unpleasant influence which had previously been there is at once dispelled, and new life seems to be given to each one in the circle of friends. They bring with them a warmth of gladness that is soon diffused into the lives of others present.

That which is, therefore, requisite in each one, is a healthy growth, not simply in body, but also in manners. We should cherish more the spirit of the true lover who abounds in appreciation and tenderness, affability and civility, consideration and pleasantness of disposition, all of which is food for which the heart craves. The heart needs to be fed, for it cannot reconcile itself to die of starvation. It craves for love and affection.

Sweeten and keep pure the atmosphere of your home life by infusing into it plenty of love. Unless the air be pure, the healthy condition of the home-life will be impaired. True love purifies the home atmosphere. Members of the family cannot well thrive and grow in grace and love when there is the foul odor of unkind criticism, ungracious suspicion, lack of confidence, and a grouchy, complaining disposition.

"Love thinketh no evil, is not easily provoked." Keep your home, therefore, in a healthy condition by keeping the atmosphere of your lives sweet and pure. Be kindly affectioned. Grow in geniality and love, for love, like any other faculty, can be cultivated into great growths.

WATCHING TO ACCUSE.

OFTEN those who profess to be peculiarly holy and righteous are the very ones who at heart are filled with hypocrisy and deceit. Ostentatiously scrupulous as to the keeping of the law, rather than observing its spirit, they affect to be deeply shocked at another person's departure from established custom or form.

It was so of old with the Pharisees. When they saw the disciples and the Lord pass through the cornfields on the Sabbath day, they were at once greatly shocked that the disciples should venture to pluck the ears of corn on the Sabbath day in order to satisfy their hunger. They at once reported the matter to the Lord and offered their protest.

Inasmuch as the Lord differed with them and sided with the disciples in that which they had done, the Pharisees "watched Him, that they might accuse Him." When, therefore, the Lord entered into a synagogue on the Sabbath day, and found there a man which had a withered hand, the Pharisees watched Him whether He would heal on the Sabbath day. The Lord told the man to stretch forth his hand. He did so, and his hand was restored whole as the other. At once the Pharisees took counsel with the Herodians against the Lord, how they might destroy Him.

It is the old story told over. The evil-minded are always "watching others, how they may accuse them," in order that "they may destroy them." They see no good in others, and with an evil eye they watch for an occasion of censure. They are self-opinionated and self-conceited. They want all the glory for themselves, and are unwilling to share favors with others. Their very eyes sparkle with deceit. If they went honestly before God, they would begin at once to correct their own faults before attempting to expose those of their fellowmen.

These are they who are all the while taking offense. They watch for a flaw, then straightway run off to hunt up the "Herodians," like the Pharisees of old, and, finding those who are ever ready to serve the devil in making trouble, they combine forces and go forth that "they may destroy" others.

SAVE FALLEN MEN AS WELL AS FALLEN WOMEN.

ONE of the most hopeful signs of the times is the rallying forces of men, who are coming to the front in church work. For a long time many men were content to see their wives and daughters and sisters do the work, while they looked on in silent approval.

And yet, there is a mighty army of men to be enlisted among the Soldiers of the Cross. "Why stand ye idle?" is a just rebuke to many who seem to see nothing to do. The blessed Master sent the apostles forth first of all to "CATCH MEN," and what is needed today is to hear the same command. Men are a great power wherever they become interested, and what is needed is to get them interested; for, unless men can be made to take part in the great work of the church, not much will be accomplished.

The men already in the church should first of all be sure they are living honest and upright lives, and then they should set to work to win other men into the same glorious liberty of the children of God. Man is his brother's keeper, and owes it to his neighbor to be interested in his moral well-being. The women of the land are wide awake to the saving of the fallen among their own sex. The Florence Crittenton Missions, the Elizabeth Homes, the Rescue Missions, and the like, are each and all doing a most glorious work toward this end. But what is being done toward saving the fallen men? Surely, the fact that there are fallen women means that there are fallen men. Save men from falling, and the women will be prevented from falling.

The fallen man paves the way for the downfall of woman. If men can be made to realize the folly of prodigality and profligacy, they will be spared much of the after misery, the after sorrow, the after disappointments, the after loss of health, reputation and character. Ten good men might have saved a great city, and ten great and good men today in any community, business or enterprise will prove a blessing unto all with whom they come in contact.

Good, clean, honest men is what the world wants today in the home, in business, in politics, and everywhere. Don't call any man "abandoned," but work and pray to redeem the fallen, the outcast, that they may yet praise and serve their God and fellowmen. The worst man that lives has something within him, which, if properly appealed to, will respond to the good, and by divine grace he may some day be a redeemed child of God. Let us then be sure we do our part before we reject even the worst of mankind, for God has in heaven some shining saints who were, down here on earth, in the horrible and miry pit of sin.

THE MOTH AND THE FLAME.

IN order to find pleasure, or to get rid of worry and a troubled mind, many go to the wrong fountain. Some, inexperienced and young in years, seem to think a merry heart is found at the racetrack, the cafe, in the orgies which begin in one city and end in another, and in other profligate doings. But they will never thus find the medicine that is needed to secure a healthy condition of body, mind or soul.

The obsequious attention practiced by seducers of virtue may charm for a time, but it soon leads to a repetition of the "Moth and the Flame." "Evil communications corrupt good manners," and when the victim must face the day of judgment, even the present day's judgment of the people, with no angel of mercy to brush its wings across the sins of the blighted life and blot them out, then is seen the folly of yielding to temptation. But alas, it is too late! There will be no one to dull the sharp criticism of a heartless world nor to assuage the pains of a guilty conscience.

The joy of sin proves a delusion, its sorrow a reality. The cup of pleasure is soon drained, and the once so-called "friends" are then conspicuously absent, leaving the "bird with a broken wing" to eke out alone its own abandoned existence. The momentary pleasures of sinful folly have thus left many to atone, in the drear hours of tearful repentance, for their mistakes. And that, too, all alone, for in the cold and heartless world society is banded together to push down still further into the mire the woman who has made a false step. Even a dog receives pity,

but for the unfortunate there seems often no pity, no mercy, no hand outstretched to save, nothing but scorn and contempt.

With this vista before them, there is every reason why those who are tempted to start on the downward road to folly should pause and seriously reflect. "The way of the transgressor is hard." It is far better to be honorably poor and good, living contentedly amid humble surroundings, than to think that happiness can be found in bright lights, gay plumage and champagne suppers.

HOW ALL WILL WISH THEY HAD LIVED.

WE hear some say, "This is a wicked world." No, the world is not wicked, for God made it. Man as made by God is not wicked. Wickedness is some good thing which has gone astray and has been abused. We are to use this world, but not abuse it. This is true of good things generally. Unfortunately, many do not know how to use a good thing. They are like the man, who, seeing a rope, said, "This is a good thing; I'll therefore hang myself with it." There was no fault in the rope, but the man did not know how to use it. That same rope, properly used, might have saved a man's life. A razor is a good thing to keep a man's face clean, but it is not intended to cut a man's throat.

God has placed us all in this world for a definite purpose. Like the blessed Master, we are to "go about doing good." Instead of marring this beautiful world by unholy words and deeds, we are to be an uplift, helping to retain and glorify the beauty of this world. There are many who are not only a shame to themselves, but also to their friends, in the lives they live. They live without regard to God or their fellowmen. They help no one—not even themselves, for they are their own worst enemies.

The life which they should live is far different from that which they are living. There are others who live a mere "butterfly life," a blessing neither to themselves nor to others. When they die no one misses them, for they never helped any one. Life is so full of opportunities for doing good that every one should so redeem the time and buy up the opportunities that each one may, by word and deed, add his contribution toward making this a more blessed world in which to live and life itself a more precious gift.

There will ultimately come a time when all will wish they had lived up to the full measure of their privileges and responsibilities. In declining years, and at the day of judgment, each one will regret he has not done more toward adding joy and blessings to his fellowmen. Each one will then regret every hasty word he spoke, and each ungracious act he did. Then the lament of many will be: "Oh, that I had acted differently toward those whom I wronged. Would that I might recall the poisoned words I spoke, and the poisoned arrows of uncharitable deeds I hurled!" Alas, it will then be too late!

Wherefore, begin now to live as you will wish you had lived. Stop your fault-finding. Cease your complaints. Quit looking for short-comings in others. Let the sunshine of a pure heart shine in your face. Meet others with a word of praise. Give good cheer to the discouraged and help your sister and brother on their way rejoicing. Do all the good you can as long as you can, both toward God and your fellowmen, and you will then live as some day you will wish you had lived.

A KIND WORD.

KIND words cost little effort, and yet they are an elixir of joy for those who are sick at heart simply for the want of them. Many people need money, but still more need sympathy, kindness, love. David was not the only one who was made great by kindness. The sick patient, attended by one who is "gentle, even as a nurse," as expressed by the sacred writer, is far better able to bear the pain. And, too, the nurse who waits upon the sick finds her service the more pleasing when she has a patient who not only appreciates gentleness, but who is also willing to yield courtesy and respect to the one who serves. In a sense we are all servants, and should, therefore, observe the "Golden Rule" in our conduct toward others, whether they be our masters or our servants.

The world needs men and women of brain, but it also needs men and women of tenderness and love. A kind word often accomplishes far more than the most intelligent arguments of demigods. Men and women of big hearts and little conceit, rather than profound thinkers, will be among those who occupy the front seats at last in our Father's house of many mansions.

POST MORTEM LOVE IS FUTILE.

F some of the love that is breathed into the ear of the dead had been breathed into the listening ear, very many would have died happier than they did. It seems a pity that the churchyard, the cold, cheerless cemetery, should be the place where many strive to make amends for unbestowed love by a profuse distribution of flowers and a demonstration of their affection for the dead. Many a humble fireside might have been made an Eden spot, and many a saddened life might have been brightened, had there been a gift of affection before death claimed the broken-hearted. Neither costly flowers nor flattering epitaphs on marble shafts can appease the conscience. No homage to the dead can atone for lack of love to the living. Instead of strewing the grave with flowers, it would be more fitting to scatter these same flowers along the path of the living—at least, don't reserve all for the dead.

It is most pathetic, indeed, to witness persons withholding in silence the words of love they spontaneously uttered when the spark of love first began to glow. It is by no means to their credit to see how indifferent they appear toward each other, whereas, as husband and wife, as parent and child, as friend and friend, they should strive to make each other happy. And how did they do it when love first began? Not by cold demeanor, not by frowns, not by complaints, not by unkindness. No, no! When love first began, they were not afraid to tell each other of their love. They had smiles and pleasing manners for each other. They then tasted the sweetness of affection, and were never so happy as when in each other's presence. It gave them pleasure to express admiration of each other, and their whole conduct was that of sympathy, tenderness and affection.

Quench not, therefore, the sublime passion of loving affection, which was once kindled in your bosom toward the one to whom you have pledged your life; but in tokens of allegiance and devotion, kindle the flames until they grow within you into a pure flame of love. Remember, unspoken love is apt to grow cold.

"MOVE ON!" BUT WHERE?

"MOVE on," is a common command from the officers of the law to the loiterer. The urchin waits until the policeman has gone by, and the vagrant breathes just a bit easier when the officer is out of sight.

"Move on!" Where? Where, for example, shall the boy go? He must not play on the street. He is driven from the commons. Poor boy! Is it any wonder that some are bad? Isn't it a wonder that there are not more bad boys than there really are?

And the wayward girl! "Move on," along the street. "Move on," from their dens of iniquity. "Move on," in their poverty and shame. "Move on," in their weakness and homelessness.

But where? We drive the boy from the street when he is a bit noisy in his play. The scarlet woman is told to "move on" from her boarding-house or lodging place. But where? Where shall she go? Who has a kind word for her? Who is willing to lend a helping hand? Who stands ready to seek and save the lost? Who has for such a woman a place in God's house? Alas, I fear that there are fewer "cities of refuge" today for the unfortunate than there were in the days of Joshua, for God then made the laws, and saw the importance of giving every one a chance, even though he had done wrong.

Many are ready to condemn the sinful and order them to "move on," but few comparatively are ready to direct them to a refuge, and still fewer are willing to personally aid in their rescue. What is the use of compelling the wicked to "move on" unless we are ready to provide them a decent and safe place into which to move, and to secure such employment as will enable them to make an honest living?

Homes should be made so sweet and attractive that the young will always find them a refuge where they long to be sheltered. Fathers and mothers need to be kind and loving to their children, that the young may cling to their homes and want to be there as much as possible.

The church should be more concerned about the young, so that, instead of finding pleasure in the outside world, they would be drawn to God's house because of the attractions of worship and the religious services. Both parents and the church should impress upon the minds of the young the profitableness of godliness, the pleasures of doing good, the honor and dignity of living

clean lives, at the same time pointing out the snares and pitfalls for the unsuspecting. Above all, save the young for God, for the church, and for heaven.

TRANSFORMED.

I saw a drop of water
  Upon the sidewalk lie;
It was all dark and muddy,
  Unnoticed was passed by.
It lay amid the rubbish,
  Polluted and disdained,
Yet something there important,
  In sand and mud remained.

Just then the dark clouds parted,
  The golden line appeared,
The sun shone forth in splendor,
  And kissed the drop revered.
Warmed by the shining sunbeam,
  And brightened by the light,
The drop became more holy,
  And passed from dark to light.

Then, clasped in sun's embrace,
  The drop was lifted high,
And carried off to glory,
  Transformed from mud and mire.
Far up on yonder mountain,
  Free from all filth and clay,
The drop in all its whiteness,
  A flake of snow now lay.

So lies in life's rough highway,
  Many a trampled soul,
Neglected and despised,
  Outside the Shepherd's fold;
But Jesus, as the sunbeam,
  Stoops down and carries high
The soul from sin to glory,
  Free from each tear and sigh.

IT TAKES BUT LITTLE.

Takes but little to make us smile or sad,
Takes but little to make us weep or glad,
It may be but a look, a word or smile or nod,
But when it is all o'er we are sad or glad.

WHY NOT JOIN CHURCH?

YOU sometimes hear persons say, "I won't join church because I want to be free." What do they mean by being "free?" Surely, not "free to do as they please." Because it might please a man to steal, to murder, to be dishonest, to lie about others, and to do a lot of other malicious and criminal deeds, he does not, therefore, have the right to do so. Whether a man be in or outside of the church, it makes no difference so far as right or wrong is concerned. If it be wrong for a man to do a thing because he is a member of the church, then it is also wrong for another man to do that same thing even though he be not a member of the church of God.

If it is wrong to cheat, lie and steal in the church, it surely is equally wrong to do so outside of the church. There are not two Gods for the two different classes of persons, those inside and those outside of the church. There is but one God over all, and "God is no respecter of persons." A temptation is a temptation, whether a man be in or out of the church. A sin is a sin whether in or outside of the church. Because a man in the church gives up a certain business, feeling that he cannot conscientiously be a Christian and still carry on that business, it does not follow that the man outside of the church has a right to carry on that same business. If it is wrong for a man in the church, then it is wrong for a man outside of the church, for God sees with the same eyes the same business, whether it be kept by a Christian or an unbeliever, and again, "God is no respecter of persons."

If a man keeps out of the church because he is unwilling to give up certain pleasures, he does not excuse himself before God, for God holds that man accountable for wrong-doing whether he be in or outside of the church.

The church is the man's friend. It is a place where man is schooled and strengthened. It is a divine institution where God helps a man by divine agencies to resist evil, and where man is directed to the right path. It is a religious armory, where man is equipped for the warfare of daily life, so that he is the better enabled to overcome the enemy. If you want real freedom, then take up your cross and follow Jesus, for only as He sets a man free is man free indeed.

FINDING CHRIST IN THE WORLD.

"WHERE can I find Jesus?" some one perhaps asks. Naturally every one expects to find Him in the Temple. To assemble with those who meet for religious worship and who meditate upon things divine and eternal; to meet with a great throng of those who spend days and nights in singing, praying and talking about Jesus, naturally begets an atmosphere which is unique and makes one feel that he is truly in the holy presence of God. To come away from such a religious meeting often causes the devout worshiper a feeling of sadness at the thought that he must leave such a Mount of Transfiguration and once more go down among those who live in the world. Like the one of old, he says: "It is good to be here." "The Lord is in this place."

But is the Lord nowhere else than at such holy places? What if Christians were to spend all of their time at such gatherings? What is the object of eating? Not to enable us to sit down in idleness until the next meal time, but that we may go forth and earn the next meal before we eat it. And so it is with the spiritual food we receive. It is intended that, after having been fed, we shall go forth and religiously exercise ourselves doing good, earning the next religious meal before we come to feed upon the same.

While Christ is found in the holy and religious atmosphere, where the multitude are gathered in holy convocations, He may also be found in the world, far away from the religious atmosphere of the Mount of Transfiguration. The Christ of the Bible can be found often among the naked, the hungry, the sick, the thirsty, the prisoners; for, says Christ himself: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

We should endeavor to get a vision of Christ in the world of sin and selfishness, in the world of bondage and oppression; for, although Christ may not be clearly seen because of the selfishness of man, nevertheless the Christ is there in the background, in the lives of the poor and needy. Although all may be born free, nevertheless not all are born equal; for sometimes just

around the corner from where the hundred million dollar man dwells, lives a poor widow in a garret bending over a sewing machine twelve and fourteen hours a day for fifty and sixty cents a day. Christ may be found there too.

We need, therefore, a vision of the loving Christ as He may be found not only in "all nations" and in "the whole world," but also as He is crowded off in the hovel of the naked and hungry "just around the corner." A great Gospel and a little man is better than a great man with a little Gospel. First, get a vision of Christ in the Temple at religious worship, and then go forth to find Him in the world; for Christ is the Saviour of the whole world, and if we search for Him diligently anywhere, we shall find Him.

NEUTRAL GROUND.

IT is said that a tract of ground, thirty miles east of the Hudson, was known during the Revolution as "neutral ground." It was a stretch of country that lay between the American and British lines, and it was understood that those who lived there were neither friends nor foes.

But in the kingdom of God there are no such tracts. There is no place where man can take the position of being neither for nor against his Master. Christ has distinctly declared that unless we are for Him we are against Him, and that unless we gather with Him we scatter.

And yet there are those who seem to think that because they do nothing openly wicked they are, therefore, justified in the sight of God, even though they have never made an open profession of their faith in God as their Heavenly Father and in His Son as their Saviour. Every citizen must openly declare himself for or against his country, and surely God has an equal right to expect the same of mankind. People have their political convictions, and do not argue for "neutral ground." Why then expect God to have such a place for those who are unwilling to prove their colors by open profession? Is it because man is ashamed of God? Do those who claim "neutral ground" take such a position on the plea that they are ashamed of Jesus? If man is ashamed to confess his Lord before men, has he a right to expect his Lord to confess him before the Heavenly Father?

WHAT IF IT WERE YOUR BOY?

A NUMBER of boys were caught in a storm while out rowing. As they were making for the shore, the boat capsized, and one of the boys was drowned. Upon recovery of the body, it was brought to shore, and the boys did everything in their power to resuscitate him. Failing in their efforts, one of the boys ran off to a nearby cottage. Children were playing in the house as the father sat reading a paper. "Mister," ventured the boy, "one of our boys was drowned during the storm. We recovered his body, but can't bring him back to life."

"What have you done?" asked the man.

After telling how they had rubbed the boy and rolled him over, and how they had done all they knew, the man remarked coldly, "Well, that's about all you can do." "But," urged the boy, "won't you come down and help us try to save him?"

Rising slowly from his easy chair, he laid aside the paper and accompanied the boy to the place where the unconscious boy lay. The others were all bending down over the little fellow, doing what they could, but in vain. Stepping beside them, and edging his way to the limp body, the man knelt down and turned the boy over to see his face.

The man gave one shriek. "My God, it is my boy!" he exclaimed as he took hold in earnest, using his skill and strength to revive the lad, crying all the while, "Help me boys! Help me to save my boy!"

It makes all the difference in the world whose boy it is that is drowned. What if it were your boy? Perhaps at this very moment your boy is missing from your home, and may be among associates who are almost as dangerous as death itself. Why, therefore, sit indifferently and be unconcerned? Why not know where your boy is? Know who are his associates? Know where he spends his evenings? Know at what hour he comes home at night? Know what are his habits?

If you neglect your duty as a parent, you may some day deeply regret the oversight. Some day, another boy will be among those whose lifeless bodies will be dragged from the deep waters, not simply of the sea, but from the deep waters of sin and death. Some day you will perhaps stand beside such an unfortunate one. What if it were your boy?

"NO ONE LOVES ME ANY MORE."

HAVE you ever said this? Have you ever felt as if you were all alone in a great, cold world? Perhaps you've said: "I'm too worried to write to any one—or do anything—and I have begun to feel that no one loves me any more or cares what becomes of me, so what is the use of telling anything; I will just keep all in my own heart until I am dead. I have always thought, 'Never give up,' but my troubles seem too much for poor me to carry alone, so what shall I do but give up?"

If you ever have an experience like that, take it to Jesus in prayer, for He will carry you through. Although those who should love you and do not may forsake you, nevertheless, Jesus says to you, "I will not leave nor forsake thee." "Yea, though thy father and thy mother forsake thee, yet will I not. Lo, I am with thee always!"

Dear friend, perhaps at this very moment you are battling with such an experience. It may be that you have been deserted by those whom you have in the past befriended. It is nothing unusual, for even Jesus was denied and forsaken by those whom He had befriended. This blessed Jesus can, therefore, all the better sympathize with you, for "He was in all points tempted as we are, yet without sin." Job of old had the severest of trials, having lost property, health and children; nevertheless, it is written of him that "he sinned not." Like Job, like Jesus, suffer with patience, and "do thyself no harm." "Sin not." Hold fast, and make the very best of conditions as they are, and God will not leave nor forsake you. And if God be for you, who can be against you? Even a mother may forget her child, but God never forgets His children. True, there are times when it may seem as if He had forgotten them, but it only seems so. "I have loved you with an everlasting love," is His declaration to you and me, and that love means a Fatherly care.

Sometime, somewhere, in His own best way, God will deliver His children, and you will know that God is love, and that He loves and cares for you.

LOVING SERVICE THE WAY TO HAPPINESS.

THE way to happiness here and glory hereafter is through loving service. The man who seeks happiness for himself alone will not find it. But he who is unselfish, who seeks rather the happiness of others, who, like his Master, is busy "going about doing good," that man will find not only real joy, but he will find also the life that is beautiful and worth the living. Happy indeed are they who, at the end of life, can close their eyes in sleep conscious that they have fulfilled their duty in serving their fellowmen! What a contrast to those who, having lived for their own selfish pleasure and comforts, die unmourned and unmissed! Our great men and women are they who, like Victor Hugo, taking their place by the side of the poor, help to lighten their burdens and relieve their misery.

If we properly worship God, then unselfish service will follow. If we have truly caught the vision of the Christ up on the Mount of Transfiguration, amid the singing and prayers of the people of God, then we will want to come from that mount and carry the blessed message to the humble down in the walks of everyday life. Worship and work are twin sisters, and both are God's children.

The saint is not always the one who is shining on some great occasion and being heard at some great meeting. More frequently the saint is found attending in a quiet and unostentatious manner to his daily duties and doing the will of God as these are revealed to him in the home, in business, in the church, and in everyday life.

It is not enough to sing, "Rescue the perishing." If we want to be like Jesus, we must by our own personal labors "snatch them from sin and the grave."

A good deed is better than a pious profession. Each one should take hold of life in earnest, and spend it upon something high, noble and worthy. And yet, some spend on one card party, one social dinner, one dance, more than they give to God's king-

dom or in services of love in a whole year. The greatest business of life is the business of living right. Some are learning this, and are spending their money in the erection of hospitals, schools, and all that tends to educate and elevate the people. Such men and women are not only giving their money, but also their brains for the betterment of the human race.

One is not fulfilling his whole duty by simply contributing a sum of money to this or that humanitarian or religious project. The donor's personal service itself is needed. The trouble is, the souls of some philanthropists are enthralled by sensuous dominion and the materialism of the market. They need to be awakened to the sunburst of real life, and to the joy of loving service.

It is not an easy thing to live for others and sacrifice one's own personal comforts. To love others better than one's own self is a task many are unable to perform. To achieve this supreme act, however, is possible. Not a few are thus sacrificing themselves for the good of others. But to do this requires an inspiration of courage which is received only as the individual comes in close contact with Him who gave His life and all for us.

"The Son of Man came not to be ministered unto, but to minister," and if we wish to be like Him, we must begin by giving ourselves in services of love. Life is more than singing. Life is duty. We must not be content at being merely consumers of the products, toil and sacrifices of others; we should be willing to do our part toward making this a better world. It is not talk the world most needs, but the doing of something worth doing. Although all of us have not the same talents, nevertheless, we can all be equally loyal with that which we do have, and only for what we have does God hold us responsible.

To ask for special privileges, favors or advantages, is to be selfish. Reformation, like charity, should begin "at home." There it can work best and most effectually, without having the effect of its efforts dissipated by distance. It is the selfish person who seeks to limit his sphere within his own personal interest. They who live not unto themselves, who make their investments in humanity for humanity's sake, transfer the range of their service from the narrow limits of the personal into the great world-wide field as taught by Him who spake as never man spake.

LOSING LIFE TO FIND IT.

ALMOST every one prizes life, and rightly so, for life is God's gift, and no one has a right to destroy it. However, there are some who fail in their effort to find the highest ideal of life and to keep it when found. We read in God's word: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

This giving away of one's life that he may truly find and keep it is illustrated by the farmer. He does not keep the seed locked up in the barn. If he did, it would not yield him any additional seed. He, therefore, scatters it in the fields, and by the scattering, increases his supply. The good housewife who is fortunate enough to have a garden does not keep the flower seed in a paper bag in the wall closet. Lying there amid a lot of other accumulated rubbish, the seed would only be in the way. But scattering it in the garden at the proper time of the year, she afterwards has the garden beautiful and fragrant with choice flowers.

This is true with life in general. Many lives are neither beautiful nor fragrant, because they are dying from selfishness. "He that findeth his life shall lose it." Life, like love, survives and thrives only by giving. They who keep their love to themselves will find that they are soon without love at all. Unless love gives itself to others, unless it is scattered, it will die. The parent, husband or wife who keeps love within the bosom without letting it be given to another will discover ere long that love has vanished. But they who give their love to others, they who scatter love, losing it in the lives of their fellowmen and God, will find it again.

The Son of God lost His life, but in losing it He found a life that was immortal, incorruptible, and that fadeth not away. Like Him, we too, by losing our life for God and the right, will find it again in a brighter and better life.

It often means a great sacrifice to lose life, but, what of it! Is it not better to lose life and find it than to selfishly find life and lose it? There were two French officers who, for some slight offense, became estranged. The one sought every opportunity to provoke his opponent. He challenged him, time and again, to fight a duel. On one occasion, at a public reception, he stepped up to him and spat in his face. This so enraged the offended

officer that at once he drew his sword from its scabbard and was about to drive it into the heart of his enemy. But quick as a flash the sword was placed back again into its place. Then wiping the spit from his face with a handkerchief, he said to his enemy: "If I could wipe your blood from this sword as easily as I can your spit from my face, you would be a dead man!"

There is a moral here for every one who may be tempted to take revenge in righting a wrong. It is far easier to wipe the spit from the face than it is to wipe the blood from the sword. Memory is wonderful in its recollections. The drop of blood may be easily spilt, but it is not so easily forgotten, or wiped from the white page of the book of memory. It is far better to think carefully before striking back. It is better to forgive, like a hero, than to strike back, like a ruffian.

Reward is proportionate to the sacrifice. That which costs nothing, as a rule, begets nothing. The author who is unwilling to make a sacrifice, who puts no thought into his work, is not apt to do much good with his writings. The preacher, or the Sunday school teacher, who makes no preparation, is not likely to have either a large audience or an attentive class. The Christian who attempts to go along without making any sacrifice, keeping all and giving nothing, will discover in the end that, instead of finding life, he has lost it.

The Bible is a blessed book, but unless the truths in it are liberally given away in a life of noble deeds, they will accomplish but very little good. Only as men and women live those truths, giving them away in lives of consecration to God and their fellowmen, will they find profit in God's holy words. In like manner, sermons are helpful only as they are given away after they have been heard by the devout worshiper. Merely to hear the preached word, without living the truths set forth, will profit but little the hearer.

For Those Who Think God Harsh and Unkind:

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us."—*Romans, 5:8.*

"Who will have all men to be saved."—*1 Timothy, 2:4.*

THE UNREASONABLENESS OF UNBELIEF IN GOD.

UCH is written, and much more said, about the unreasonableness of belief in God, and all kinds of arguments are set forth to destroy the faith of those who believe in God. But what about the unreasonableness of unbelief? Revelation declares that we live, move and have our being in a world that is the creation of an omnipotent, omniscient and omnipresent God, who is also directing and governing this world to wise and benevolent ends.

Whilst there are those who reject this belief, nevertheless, is it not more unnatural and more unreasonable to disbelieve than to accept this doctrine? How can we otherwise account for the existing order of things, together with the marvellous works of nature? Whence came all these things? Is it not more unreasonable to think they came about of themselves, than to have faith in a living, intelligent and omnipotent God?

What do those who reject the teachings of Revelation offer as a worthy substitute? Agnosticism does not know whether God is "force" or Father; but there is a decided contrast between "force" and Father. There is not much satisfaction given by "force" to the man who is facing death, nor to the man who, having done wrong, finds his conscience disturbing his peace of mind. "Force" can neither give hope to the dying nor comfort to the living. When we speak about God our Father in heaven, we think of Him as having a heart, affection, love. But in "force" we find none of these blessed attributes.

Why condemn the lighthouse and attempt to ridicule it because we do not understand how the light is produced, or what it is that causes it to shine forth, or because we can not see the rocks hidden around the base? Why argue about the unreasonableness of these things because our imperfect reason fails to grasp the truth? Would it not be far more unreasonable to tear down the lighthouse and allow vessels to be wrecked and lives lost?

Until something better is substituted for what we have already given to us by Revelation, is it not folly to argue against that which we have? Is it not unreasonable not to believe in God?

What have the uncivilized, the barbarians, the unbelievers to offer as a worthy substitute for the blessed comforts of the Gospel as we today have it? Is it not true that "The fool hath said: There is no God"?

MORAL TESTING.

THE ship lying at anchor in a calm harbor offers no proof of strength sufficient to brave the rough waters at sea. Only when she rides triumphantly through the furious storm, bringing her rich cargo through tempestuous gales safely to the haven, does she prove worthy of confidence in her strength.

In like manner, human character needs to be tested before it is accepted as worthy of confidence. It needs the blighting frosts of winter to fall upon it, the biting winds to lash it; for thereby it slowly but surely, if it be worthy, knits itself into strength and beauty, into goodness and power.

Moral testing is the mode of finding out whether we really mean to live for God, or whether we intend to live for self. At such times, too, there is disclosed the difference between professed and real friends in life, and also between professed and real friends of God.

There comes a testing time in the life of every one, proving of what character he is. Gideon started out with a mighty army, but only three hundred proved worthy. Nine men failed in gratitude, and but one of ten lepers cleansed by Jesus was appreciative. A very small price is placed by some upon their God-given endowments, while others, in a time of trial, sell their very "birthright" for a "mess" of worldly "pottage."

Every one at some time or other is offered a price for his better self, and while some stand the test, particularly when the sum is small, yet many others prove unworthy when a sufficiently large price is offered. With not a few, unfortunately, it is a question of how much they can get to sell out, and if the price be met, they are ready to sell.

We hear all too often that after years of friendship have existed between individuals and many courtesies and favors have been interchanged, in the real crisis one or the other wavers, confidence is lost, and the ties of friendship are broken.

Fortune favors an individual until the very brightest of futures dawns; but, yielding to dishonesties, betraying confi-

dences, the opportunity is lost, and the man falls because he was weak when put to the real test.

Misfortune crosses life's pathway, discouragement follows, and, surrendering to adverse circumstances, many go under instead of courageously rising phœnix-like from the ashes where they fell.

So train and discipline yourself that you may be always prepared to stand the test.

"OH, THAT I WERE AS IN MONTHS PAST."

ONE of the poets has said: "Men's lives are chains of chances," but that is true only as the hand of God forges the chain. Only once in the Bible do we find an incident recorded as having taken place by chance. "By chance there came down a certain priest that way." He "happened" to be passing by.

Although there are some opportunities which come to us seemingly "by chance," nevertheless, the average successful man in life must buy up his opportunities. The prodigal, who spends his all in riotous living and at the end of the day sits penniless in his room, need not wonder long why his brother gets along better in the world than he does. A comparison of his mode of living and his habits with those of his brother will answer the question.

The man who has been unfaithful to his own home and family, untrue to his marriage vows, need not wonder why it is that he does not succeed as does his neighbor, for if the neighbor is loyal to his family, while he attempts to live a wayward life, the answer is an easy one. Why is it that some men fail in business? Why is it that some homes are unhappy? Why is it that some young men are friendless and penniless? Study the habits and mode of life of such persons. See where they spend their time and money. Who are their associates? To whom do they give their money, and upon whom do they bestow their attentions and affections?

Not every unfortunate man has been untrue to himself and others, for circumstances often make the most worthy exceptions. But are not these the exceptions? A man to be successful does not have to be a man of great means, for some things are greater than money. But not a few have made wrecks of their business, their

homes and their lives, because of their own short-comings. As such look back over their past lives and behold the shipwreck they have made of things in general, they remorsefully exclaim: "Oh, that I were as in months past!"

It does not require many months to bring about such remorseful experiences. Once a man starts on the downward course, the way is easy. Each sin only serves to grease the track. Ere he is aware, he finds himself sliding down the way of ruin very rapidly. Wherefore, "watch and pray, lest ye enter into temptation," and be compelled to say because of bitter experience: "Oh, that I were as in months past!"

GOD'S GATE OF MERCY.

THE world is ever ready to hurl stones at the sinner. No mercy, no second chance. "Die," is the cold verdict. But God looks on in His mercy. His love sees the fallen, not what she is, but what it is possible for her to become by divine grace. Moved thus with compassion, God pours forth freely from the full treasure of His love, and says to the penitent, "Go, and sin no more!" Instead of death, He gave life. Instead of utter condemnation, His words were eloquent with love, and over the brow of the penitent He hung a star—the star of hope, shining on the bosom of night, which begets aspiration, loathing of sin, and a struggle upward unto a new life.

My plea, therefore, is, first of all, to the innocent, that in their search for a "merry heart" they may be sure to go to the right fountain, and not to be deluded by the siren voice of the sinful folly; that, living with the sunshine of heaven ever in their faces, they may find their path each day shining more and more brightly until they come to the eternal day of heaven, where there shall be "no more night."

And such as have unfortunately made a mistake, and have been drinking from pools of deadly poison, in all love I would point to the Fount of every blessing, and there have them get the water of which "whosoever drinketh shall never thirst," for "the water shall be in him a well of water springing up into everlasting life." The broken heart, which had been sad and bleeding, will be healed of its disease and made to rejoice in the Lord, and at the heavenly city the gate stands open wide. It is God's gate of mercy.

THE LABORING MAN.

THE greatest man that ever lived was a laboring man. By way of derision, His enemies sneeringly remarked: "Is not this the carpenter's son?" The greater part of His life was spent as a laboring man.

It was this Man of Galilee, the carpenter's son, who became the Head of the Church. He naturally attracted laboring men, for He knew best how to win them. For many years the church was composed mostly of laboring people. Harnack, speaking of the early church, calls it a "labor union."

Inasmuch as the Great Head of the Church was a laboring man, He taught the laborer that nothing is too good for him, and that he should, therefore, aspire to the noblest and the best in life. The laboring man need not envy the employer, for often the boss is the hardest worked man in the establishment.

One thing is certain, it is to a man's credit to be among those who work. There are at least three classes of men. Men of the head; men who invent, discover, manage, direct, and think. Then there are men of the hand; men who make things go by struggle and honest toil. They are found in our large factories, on the farm, in the workshop, and wherever the hand finds something to do. This great army of men and women are among the bread-winners of the land. Then, too, there are the men of the heart; these, too, use their brains, or their hands, but back of all, they are men of heart. They give themselves irrespective of the praise of men, and the silver and gold which they receive. They do so because their heart is in their work.

Such men and women are to be found everywhere, often in the humblest walks of life. They are among the honest toilers, earning their bread by the sweat of their face. Like their Master, they are prompted by love in all their dealing with their fellowmen.

Such laborers will some day receive their full recompense from Him who is the great rewarder of all who faithfully serve Him. God rewards differently from man, and He rewards justly.

Even those who come to Him at the proverbial "eleventh hour" may receive from Him an unexpected, great reward. It is not always the length of time we serve, but rather how well we serve. For example, one man may work for days at a certain kind of work, and accomplish but little. Another skilled workman comes, and in an hour accomplishes that which the other failed to do in several days. The skilled workman receives as much for the one hour's work as the other man did for his work of several days. Is it just, or unjust? One physician makes a dozen visits to the home of a sick patient, and leaves the afflicted one no better. Another physician is summoned, and in the one visit gives relief to the sick. He receives as much for his one visit as the other for a dozen. Is it just, or unjust? One artist works for days upon a portrait and fails to finish the work. Another comes, and with a few strokes of the brush brings out the life-color to the cheek, and the sparkle and lustre to the eye. He receives as much for the short time as the other did for days of work. Is it just, or unjust? One man will white-wash a whole day for one or two dollars, whereas, a skilled artist will charge more than that for a few moments' work with the brush and paint on canvas. Is it fair, or unfair? Any one, almost, can white-wash a fence, but there are few Leonardo Da Vincis to paint the "Last Supper." So it is with the kingdom of heaven. "It is like unto a man that is an householder, which went out to hire laborers." He made a contract with each one, and kept his part of the contract. But because he paid those who came at the "eleventh hour" as much as he did those whom he first employed and who worked the whole day, there were complaints. The first came, and supposed they should have received more. The good man of the house, however, said, "Friend, I do thee no wrong. Is thine eye evil because I am good?"

God's love is too great to be measured by man's mind. When we get to heaven, we shall all be surprised to find that God has rewarded us far above our expectations or worth. In love, He will abundantly bless and reward us for all we do for Him now. Let us then be faithful, even though we are humble, for many of those who are handicapped now will be among the redeemed in the land beyond. Heaven is the place of rest, but the blessing of earth is toil.

BLESSINGS NOT PRIZED UNTIL TOO LATE.

MANY of life's choicest blessings are not properly prized until they have vanished. Not until sickness has weakened man does he really appreciate the meaning of a sound body. It is so with the friends we have in life. Too frequently we do not sufficiently value them until lost to us. A good friend, one that is true, is worth more than wealth and honors. These you may lose, but never a true friend.

Our spiritual blessings, in like manner, are not sufficiently appreciated. The open church is callously passed by those who call themselves Christians without even a thought of entering it for worship of God. Just because they have health and the opportunity for such religious worship, and because of the commonness of such privileges and blessings, many fail to realize the sin of neglected duty. "Beware, lest ye forget God in not keeping His commandments," and surely we are commanded to worship God and to keep holy the Sabbath day.

It is strange, indeed, how often those who, before their marriage, were most devout followers of God, afterward become careless and callous in regard to their religious obligations. Not availing themselves of the blessed means of grace, they are chargeable before God with neglect of religious duties.

As with the church, so with the word of God, the Bible. It is the great Book, the Book of all books, and yet often most sadly neglected. Many display a lamentable amount of ignorance as regards the Bible. They simply do not read it. They realize that it is important to be well-informed in other matters, and yet sorely neglect information concerning the things which pertain to eternal life. When sickness comes, however, and people realize their sinful neglect of duty to God and their own soul's salvation, then conscience makes cowards of them and they turn their thoughts toward the Bible and toward God. Remorse causes much unhappiness at such times, for they know they have not been true to God nor to themselves, and, in order that they may have a peace which the world has failed to give them, they call upon God for mercy and help.

It is ignorance of the Bible that causes many to become indifferent and luke-warm. "Faith cometh by hearing, and hearing by the word of God," so that if men and women want to be good Christians they must avail themselves of the blessed means of

grace. Alas for many! Not until too late do they realize the richness of the blessings which they have scorned and lost.

"WE ARE ALL EQUAL HERE."

IT is related of the Duke of Wellington that once, as he knelt at the altar to partake of the sacrament of the Lord's Supper, a very poor man knelt close by him. Some one touched the man on the shoulder as a hint to either move farther away or rise and wait until the Duke had communed. With the spirit of true brotherhood, the Duke clasped the poor man by the hand and held him to prevent his rising, and with a brotherly manner said: "Do not move; we are all equal here."

This is the spirit which should characterize every communicant at the table of the Lord, for at God's altar "we are all equal."

Not only should such a spirit rule the heart and life of every Christian at God's altar, but the same spirit should prevail away from the altar in the common walks of life. We need more of the true spirit of Christian brotherhood, for in many instances it is most sadly wanting.

There are those today who at one time were poor and were then helped by their friends, but, having acquired a fortune, now seem to have forgotten those who years ago befriended them. Riches properly used are a great blessing, but when abused, men and women are thereby made fools. It is a shame to look down upon others because they happen to be poor, for it not unfrequently happens that there is more true manhood and womanhood in the humble life than in some who have amassed a fortune. The test of true greatness is not wealth, but character, and if some today who boast of their greatness were to take character as the test of greatness, they would be compelled to step down and take second place, or even a still lower seat.

God help us all, whether in or outside of the church, to catch the spirit of the Duke of Wellington, and recognize the fact that "we are all equal" if we are honest and upright; for a greater than Wellington said, "We are all brethren." At best, life is short, and we should all be kind to each other, lest, when too late, we shall wish we had acted differently. Wherefore, be ye kindly affectioned one toward another, in brotherly and sisterly love, in honor preferring one another.

WORK OUT YOUR OWN SALVATION.

A FATHER gives his son a piece of ground and tells him there is gold in it if he will work it properly. The young man plows the soil in search of the gold, but finds none. He goes back to his father and says, "I do not see any gold." The father, however, tells him to keep on turning the soil over and over, sowing and reaping, and that he will finally find the gold in the harvest he reaps from the fields. Of course, if a man lies in bed and sleeps half of the day away, refusing to till the soil, he will not find much gold. Only in proportion as man works the land and cultivates the soil will he find gold in the sale of his crops.

Another father gives his son a bag of wheat and says, "Son, here are a thousand bushels of wheat." The son looks at his father in astonishment and says, "Why, father, there are only two bushels of wheat in this sack, how can you figure it out to be a thousand bushels?" The father replies, "Sow the two bushels, and sow again the harvest of the two bushels, and sow again and again each harvest, and you will have a thousand bushels within a comparatively few years. If the son is wise, he will set to work with diligence and prove his father's estimate correct.

In like manner, salvation is the gift of God. He says to His children, "Work out your own salvation." After God gives it to us, it becomes our own, and it rests with us as to whether or not we will "work it out." The mere reception of the gift will avail us but little. Unless we go to work, we will bury our gift and lose all. We are saved for service and not for laziness. In the hive of religious industry, there is no place for drones, nor is there a place for them in heaven.

The convert who thinks that, because he has his name placed upon the church roll, he has a pass for heaven will find the way hedged up before he enters in through the pearly gates to glory. Unless, by faithful, consecrated service, he works out his salvation, he will at last hear the sad sentence, "Depart from me, I never knew you!"

God does not carry His followers to heaven on flowery beds of ease. That is not the way Jesus entered heaven, and if we would wear with Him the crown in heaven, we must bear with Him the cross here on earth. "Why stand ye here idle," is the rebuke Christ gives to those who are not busily working.

Some try to excuse themselves on the ground that others are doing the work, or that no one has asked them to do it. But such excuses will have no weight with God. Suffering humanity can be seen on every hand all about us. The cries of the sinner, the sick, the dying, the afflicted are heard all around us, and we, their comrades, their brethren, are called upon by God to help them. How can any one, therefore, stand idly by without giving assistance? Who can stand aside in a heartless manner watching the struggling victims with indifference and composure? God have mercy upon the man or woman who, under these conditions, can find nothing to do—who is unwilling to stretch forth a helping hand! Such idlers hide their talents in a napkin and are the "slothful" servants of the Lord.

Only as we are wide awake to our opportunities, only as we administer to the needy the healing balm of the Son of God, only as we thus both by prayer and good works work out our salvation, shall we find the pure gold of a perfect and consecrated life.

"I HAVE CALLED YOU FRIENDS."

EVERY enemy is dangerous. A match or even a spark, in contact with powder, is capable of producing the greatest catastrophe. So the seemingly feeblest enemy may prove a source of great disaster to one's success or happiness, be the person ever so good or strong.

But greater than an enemy is a true friend. Better than health, wealth, fame, and all combined, is a good, true friend; for his love never fades in adversity. No adornment is so charming and valuable as are our friends. To live and be without friends, is to eke out a miserable existence.

There are, however, different kinds of friends. Some so-called friends are like the butterfly, which flies away as soon as a shower

falls; others are like the swallows, which leave when the cold, stormy weather sets in. They are really mere acquaintances.

But there is a Friend that is born unto adversity, a Friend who loves unto the end, who is a Friend at all times, a Friend in need. It is a great privilege and honor to be a friend of such an one, but greater still is the honor to be called a friend by such an one. The name of the Great Friend of whom I speak is Jesus, the Christ, the Friend that sticketh closer than a brother; and to such as are true to Him He says: "I have called you friends."

If you want friends, you must show yourself a friend. It is a rather difficult thing to deeply love some persons, for they make themselves unlovable by their disagreeable manner and actions. We must, therefore, be careful lest, in our manner and conduct toward the Great Friend, we too make ourselves unlovable. Since, therefore, Jesus calls us "friends," we should strive in every manner possible to serve and please Him, not only in the day of sunshine, but also in the day of storm—not only in the summer of delight, but also in the winter of disappointment and tears.

"A friend loveth at all times." Says Christ, "Ye are My friends, if ye do whatsoever I command you." "This commandment I give you, that ye love one another." Love, therefore, and be loved, not only by your fellowmen, but also by God. Be a true friend to your Lord and Master in your words, in your daily conduct, in your life of consecration, in your deeds of mercy, in your acts of kindness. Then shall you the more clearly hear the Lord speak unto you, saying, "I have called you friends."

POVERTY STIFLES MORALITY.

MANY a young girl in her early teens is compelled to sacrifice physical strength and her nerve force in occupations which should be filled by strong men. In after years, when these women marry and pass into the mysterious realm of motherhood, they discover they have so used up their bodily powers that they have not remaining strength sufficient for themselves and their children, and as a result both suffer. These victims of frail bodies bowed their shoulders beneath the yoke of toil until all energy was

sapped from their lives. Is it any wonder there are so many weak mothers and sickly children?

But not only are there physical weaknesses resulting from such sacrifices to the industrial world; there are also moral infirmities. What incentives do children, environed by vice and oppressed by poverty, have for thinking of "the things that are pure, lovely, honest and of good report?" Very few indeed. Only by the grace of God can such grow up "unspotted from the world," as a lily can come out of the mire. Only a very strong character can escape besmirching in a vicious environment.

Some do wrong because they love it, but there are others—and many—who are driven to wrongdoing because of poverty, which often brings about either "dishonesty or loss of honor." Poverty is never an excuse for wrongdoing, and yet often the cause.

One who knows nothing of the struggles and temptations of the underpaid working girl cannot appreciate what it means to be alone and poor in a great, heartless city. Such persons know not of the heroic combats against fearful odds, nor do they understand what it means to be friendless and penniless after a period of non-employment because of slackness of work. They know not the meaning of trips to the pawnshops, the scanty fare which is called a meal, a sick body, a weakened will, and this all in the face of the tempter who stands ready to buy a living body. Alas, not a few plunge at such times into the awful abyss from which they never more are saved, selling their soul to whoever will buy, dealing shame for a morsel of bread, hating the living, and fearing the dead.

God bless those men who prize efficiency and faithfulness in their employees, men who not only want a living for themselves, but who are ready, so far as their profits permit, to give an honest living to those who serve them. And God will bless them. True, at death they may have fewer dollars, but they will have more friends, more peace of mind, less worry in knowing how to distribute a dishonestly accumulated fortune, and they will be far richer toward God, who will say to them, "Well done, good and faithful servants, enter ye into the joy of your Lord."

FIRST THE BATTLE, THEN THE VICTORY.

T had long before the advent of Christ been declared by the prophet concerning the coming Messiah: "He will swallow up death in victory." For centuries it had appeared as if Death would prove the great victor, for, as the great enemy, he was laying low armies of men, women and children. The great battlefields, the cemeteries for the dead, were being filled with those cut down by his relentless scythe, and Death seemed to be the foe that would finally capture the whole world. People trembled at the approach of the enemy who, without regard to age or condition, tears or pleas, took away loved ones in the most heartless manner.

Thus, for a long time, the Captain of our Salvation seemed to be driven back and back, as if in endless retreat, retreat in a lost cause. Nailed to the Cross, it seemed as if the cause were lost, and that the dead who had already fallen in battle would be no more. But that was as far as the great enemy, or Death, could go. The end of Humiliation had now come for the Saviour, and His State of Exaltation began as He "bowed His head and died." It was then that the Son of God came down from the Cross, drove the enemy down to the depths of hell, and there chained him.

Leading thus the captive into captivity, Christ came forth as the Great Victor and Leader, not of a lost cause, but a cause saved by the blood of the Lamb. The stone was rolled away from the door of the sepulchre, and Christ came forth the Conqueror of the world. And, through Him as our Leader, we too are conquerors, and more than conquerors; for because Christ lives, we too shall live. The prophecy, therefore, which had long before been made, that "He will swallow up death in victory," has now been fulfilled. The great and awful battle of Calvary has been fought, the victory won, and today those who die in Him have no fear of the last foe, for they can triumphantly cry out, "O death, where is thy sting; O grave, where is thy victory? Death is swallowed up in victory!"

Praise God! the battle has not only been fought, but also the victory has been won for us. What comfort, what consolation

for the bereaved to know not only that in the Father's house on high there are many mansions, but that the Risen Christ has gone to prepare a place for us, that where He is there we may be also! The grave is but the receptacle for the dust which returns to the earth as it was; but the soul, the spirit, that which God breathed into man when he breathed the breath of life, that returns to God who gave it, and so shall we forever live with the Lord. If we die in Him, we shall also rise with Him in glory.

"LET US PLAY THE MEN."

THERE was a time when Nahash had shown kindness unto David. When, therefore, Nahash died and his son Hanum reigned in his stead, David, wishing to reciprocate the favor shown him by Hanum's father, "sent to comfort him by the hand of his servants for his father."

To the great surprise of King David, King Hanum seized the servants and treated them outrageously, charging them with being spies. Trouble then arose between the two kings, and the children of Ammon, under King Hanum, came out and arrayed themselves in battle. Joab, the leader under King David, gathered his men, the choice men of Israel, and put them in array against the Syrians.

In his final charge to his soldiers, Joab said: "Let us play the men." In other words, Joab made a strong appeal to their true manhood. Not that they were to go forth to plunder, to ravish, to brutally murder, to devastate recklessly. But his appeal was, "Let us play the men." For what? "For our people, and for the cities of our God."

This appeal is made to men of the church today by One greater than Joab. The Great Captain of our Salvation, the Leader of the army of God, is calling to His soldiers of the Cross, saying, "Let us play the men." Not, "Be cowards"; not, "Be untrue to our calling"; not, "Be sluggards in the army of the Lord"; not, "Be revengeful and destructive"—but, "Let us play the men."

For whom? "For our people." Not only for those who may have wronged us, but also for those whom we have wronged. All

our enemies we must treat with a love that has conquered hate and revenge, a love that "beareth all things—endureth all things."

We should not separate the welfare and happiness of ourselves from the welfare and happiness of others, "for we are brethren." Since we are all members of one great family of God, bound together by ties of the brotherhood of man, we should find it utterly impossible to be completely happy so long as enmity and hatred is within our bosom. "Can two walk together except they be agreed?" And shall we not "be agreed," as God's children? Shall we not "walk together" as brethren? We shall thus be "agreed," and we shall thus "walk," when we get to heaven. Will any one, therefore, be so foolish as to bar himself out of heaven because he is unwilling to be a "man" here on earth? It may call for manly courage and a magnanimous spirit; but are not these the marks of a great man? "Let us play the men," for the man who ruleth his spirit is greater than he that taketh a city.

THE TENTH MAN.

WHEN Jesus was on earth, there were ten lepers standing by the wayside, debarred by their loathsome disease from associating with their fellowmen. One day, as they saw Jesus passing by, they called to Him with a loud voice and begged Him to have mercy upon them. They were unclean, and had no other possible hope for attention and help than that of mercy from the Son of God. Accordingly, on the ground of mercy from Jesus, they pleaded their cause. As He heard their cry and turned with attentive ear to their call, they no doubt were themselves surprised that He would condescend to so humble Himself as to listen to them.

Imagine their delight when Jesus told them how to be cleansed, and when, as they went in obedience to His command, they were cleansed. To them, it was the wonder of wonders. Just a few moments before, they were on their road to death because of their loathsome disease. Now, they are restored and cleansed! Surely, if there be a spark of manhood within them, they will never forget Him who healed them. The least possible thing one could expect of them would be that they return and praise Him who had done so much for them.

Alas, only one out of the ten returned to glorify God! Is it any wonder that Jesus Himself felt aggrieved and, in sore disappointment, asked: "Were there not ten cleansed? Where are the nine?"

But, before we condemn too severely those nine ungrateful men, let us first ask ourselves whether or not we have been as grateful to God as we should be. Time and again God has been merciful toward us, and time and again have we in return been ungrateful toward Him. At the moment God gives us His love and blessing, we are very profuse in our expressions of thanksgivings. We promise Him all manner of things, and pledge Him our everlasting love and service. We say, "If I get well again, I will be faithful to God and the church, and will do for Him whatever I can." All this sounds very well on the sick bed. But is it not the old story over again?

> "The devil was sick, the devil a monk would be.
> The devil was well"—

and so on. Everyone knows the rest.

Yes, too frequently it happens that when "the devil is well, he is a devil still." Sickness frightens some people, and they call upon God for mercy. Is it not a shame for such, when God has blessed them and shown them mercy, to forget Him when they are well?

There is a wide difference between believing in God and praising Him. All of the ten lepers believed in Him; but only one of them returned to praise and glorify Him. Of many it must be said: "They are not found that returned to give glory to God save this stranger."

Who will be the tenth man, the tenth woman, the tenth child, to return and glorify God? Even though there may be nine of your acquaintances who are so ungrateful as to forget God, and who are unwilling to assemble with God's people in religious worship on the Lord's day, nevertheless, do not allow the nine men to draw you down with them in the mire. Rather seek to lift them up. Do not suffer them to keep you away from God's house, but endeavor to bring them with you to religious worship and service of God. Do not be one of the number of those who content themselves with the things which perish. Let your religion be such as will distinguish you from the other nine, and be the picked man, the grateful man, the tenth man.

RELIGION MORE THAN CHURCH DUES.

FAILURE to appreciate the real meaning of what the Christian religion is, causes many to come short of its requirements. Unfortunately, these persons seem to confound the Church with the lodge or some society, and they think that if they pay up their "dues" and attend once or twice a year they have done their duty. A man may "pay his dues" in a lodge, and have a card to pass him into some other lodge or society, certifying him to be in good and regular standing, but that will not do for a test of a man's good standing in the Church of the living God. The fact that a man's name is on the Church book, and that he pays his contribution regularly, is no guarantee that he is a true follower of God.

The reason why so many do not respond to the demands of the Church is because they have never received the gift of the Holy Spirit. Some ask ignorantly, as of old, whether there be such a Person. If the Spirit of God be within us, then we shall find it a great pleasure to do the will of God, and we will want to be with God's people in the Church whenever it is at all possible for us to be there. Not only so, but we shall find it our greatest pleasure to serve God in helping to make this world better and happier.

We need more praying Christians—men and women who not merely "say prayers," as we sometimes hear them said, but who pray their prayers with an earnestness and devoutness which convince all who hear that they are talking with God. We sometimes hear persons say: "What if Jesus came and stood in the Church?" Why suppose such a thing? Is He not surely where "two or three are gathered together in His name?" If all Christians appreciated this fact, there would be more in the Church at times of religious worship to greet their Saviour, and those present would likely be in a much more devout frame of mind.

When the minister prays in the Church, he is a representative of the people present, and each worshiper should be in such a devout frame of mind, be so attentive to what the minister is

saying in his prayer, as to let his prayer be the prayer of each one present, that when he closes the prayer each one may be able to respond AMEN! In other words, the Amen means, "So may it be." But, unless the worshiper is in the spirit on the Lord's day, unless he or she is reverently attentive to all that is said and done, then the blessing is missed. If we have within us the Spirit of God, then "the Spirit helpeth our infirmities," and quickens us into a better and holier state of mind, the better enabling us to pray as we ought.

GIVING OURSELVES.

THE value which men place upon religion is shown by the amount they are willing to pay for it—not so much by the size of the gift, the amount in dollars or cents, as in the sacrifice of time and thought, the use of talents, and the heart's deep interest.

The King never measures a man's gift by its size, but by the heart there is in it. The gift of the poor widow in the temple, whilst the Master was looking on, was more than those of all the rich who were casting offerings into the treasury, because she gave her all and with it gave her heart, whilst they gave of their abundance and were never hampered in any degree by the loss of the relatively small amount with which they had parted. Her gift attracted the Master's notice because He saw that, with her mites, she gave herself.

The Apostle, speaking of his converts, said that "first of all they gave themselves" to the work.

Where there has been the real putting off of the old man of sin and the putting on of the new man renewed in Christ Jesus, there will naturally follow an offering of self and all possessions without reserve. Only as men with their gifts to God give also themselves, do their offerings have real value in His sight, since "the gift without the giver is bare." The motive determines largely the value of the gift. God wants our service, our gifts; but He wants first of all ourselves, heart, soul, mind and strength: otherwise, our services and our gifts will be but the chaff of wheat with the living grain left out.

It is true, the Lord's treasury needs money for the doing of His work, but that which God asks for first of all is a conse-

crated people. Without the latter, the former will be of no avail. God wants to see in His people a beautiful life, a kind heart, a soul, rather than a mere marble form. God can do wonders with a service which comes from a consecrated life. Five loaves, blessed by His hands, are enough to feed thousands. "The little that a righteous man hath is better than the riches of many wicked." When once people have consecrated themselves to God, not only will the large amounts of money needed for the extension of His kingdom and the carrying on of His work be furnished, but the smaller amounts given by His poor will be made to go farther, through the blessing of Heaven, and will work wonders of redeeming mercy.

INNOCENCE UNWARNED AN EASY PREY.

NO more perplexing problem confronts parents than the proper rearing of their children. Naturally, they want their offspring brought up in the best manner possible. They know the value of such possessions as unblemished character, sterling integrity, fixed principles and agreeable dispositions. How to cultivate these in the child and, at the same time, guard against the development of the opposite qualities, constitutes the problem. The journey through life is not one along a grand smooth boulevard. Adults all know the road is beset with ditches, morasses, and snares of all descriptions. For a child, starting on the journey, it is not enough to know the smooth places. He or she should as well be forwarned of the rough spots.

The practice of most parents, sanctioned by decades of tradition and custom, is to keep their children in innocence and in ignorance of the great truth of things as they are in the world of sin, lest contact besmirch and corrupt them.

In withholding these truths from their children, parents simply open the way for unworthy companions to stock their immature minds with a knowledge, often exaggerated or clothed in fanciful and alluring garb, of things which they themselves should have been the first to tell.

Parents know the things of the world, the good and the bad. By observation, if not through experience, they know the awfulness of vice and sin in whatever form, whether in thought or in deed. Let parents tell the truth to their children. Let them show

the hideousness of sin, as it is frequently seen in the lives of some of the young, and they will so impress their sons and daughters with the horrors of the fruits of sin and transgression that they will loathe the way of the transgressor, and will refuse to walk in the way of sinners.

But when children know nothing of the secret and hidden pitfalls of life; when they are kept in ignorance of the snares of the devil; when they are led to believe that every young man is as noble as is their own godly father, and that every girl is as pure as is their own pious mother—then are they not prepared for the temptations which lie before them. Forewarned means forearmed; but unless the young people are forewarned, how shall they be forearmed?

The young man who wanders from home without being posted as to the average morals of the world is likely to prove an easy victim to the enemy. Children should be informed of the evils of gambling, drink and immorality. Vice cannot be smothered by a policy of silence. Regarded as a contagious disease, the young should be told of its dangers, and warned to keep as far from it as possible. Of course, a child brought up amid good moral surroundings will naturally be a child of good morals. But let such a child once get away from those good moral surroundings, let such young persons be thrown out into the world among strangers and made to jostle against the worldly in school or in business, and few indeed will emerge unscathed unless they have been properly taught concerning matters usually referred to as "too indelicate for discussion." Innocence, unless forearmed, will soon be corrupted. The boy who never saw a drunken man knows but little of the horrors of drunkenness.

Teach the child truth and do not deceive it. Do not endeavor to conceal the facts, as if they were something dreadful to know; but rather be open and frank, and show the dreadfulness of the violation of God's laws as regards not only the soul but also the body. Teach the child not only to know what temptations are, but prepare him or her to withstand them when encountered.

Many of the dangers which overtake the young might be turned aside had the parents discreetly confided in their children and told them the naked truth, so that, knowing the plain matter of fact, their sons and daughters might the better be able to withstand the tempter when he crosses their path.

"Buy the truth, and sell it not."

FICKLE-MINDEDNESS AND POST-MORTEM LOVE.

A FICKLE-MINDED man can never be trusted, for he knows not his own mind. He rests upon a shifting foundation mentally, morally and spiritually. The man who is a little of everything is usually not much of anything. "Wavering" men are unstable. While this is true in his business relations, it is doubly true in man's moral nature. The man who asks a woman for her hand and heart, and then after marriage "wavers" in his affection toward her, dividing his love with another and another, until he is a husband only in name, is not only "unstable," but, having been recreant to his most solemn vows, is unworthy of confidence in either his business or his social relations.

Too many rush into marriage blindly, without stopping to inquire first into the habits, the character and the life of the proposed partner in this indissoluble union. Furthermore, many marry when they are too young, before they are competent to judge as to the real requirements and responsibilities of married life. Children are not qualified for parenthood either physically or mentally. Unstable and fickle in their conception of love, they fail to discriminate between genuine love and sex attraction, between flirtation and marriage. To meet once a week in the parlor with smiles is different from living together seven days in the week, with unfaithfulness and tears, as is not infrequently the case.

The man or woman who is not willing to "forsake all others" and live for the other, should never get married. There is too much mockery of that which God intended to be sacred and divine. It is a sad condition in which not a few young people find themselves shortly after their wedded life. The glow of love begins to wane and the embers of cold indifference are scattered upon the hearth of affection. Instead of smiles they receive from one another frowns, and the hand that was once used to caress is now used to push aside one who was at one time drawn toward the bosom in love. Why all this? Fickle-mindedness, wavering of affections, breaking of marriage vows until not infrequently the

innocent one would rather be dead than live a hell on earth in that which is falsely termed a "home." We need a higher standard of morals, a higher conception of home life, a realization of responsibilities and obligations one toward the other. Shame on the man who calls himself a husband and father and who is untrue to his wife and children.

As the wife should be true, so also the husband is equally bound before God to be faithful to his wife. Herein lies, I fear, the secret of unhappiness in many homes. Post-mortem love among such is not uncommon. But alas, why not bestow your love upon the living rather than keep it until death? Give your love, your courtesies, your smiles, your attention, your faithfulness, your flowers, to the living, and you'll have neither remorse nor regrets at death. Be faithful not only to God, but also toward each other.

WHAT WE OWE TO FUTURE GENERATIONS.

ALL come into this world with plenty of opportunities awaiting us—more for some, less for others, but opportunities sufficient for all. The blessings which befall us from our parents and ancestors we greatly prize; the curses which we inherit from them we deplore, and we despise those who thus mortgaged us before we opened our eyes upon this world.

But as we were blessed or cursed as we entered into this life, according to the physical, mental, moral and spiritual lives of our ancestry, so coming generations will be similarly affected by us. Whether we will or not, we shall be a blessing or a curse to those who succeed us. The dangers of inheritance are appalling in many respects, both physically and mentally—to say nothing of bad morals and the depletion of the spiritual life. The sins of the fathers shall be visited upon the children to the third and fourth generation, whereas the godliness shall be shown to thousands of them that love and serve God, parents being thus a blessing or a curse to their own children.

The men of the present owe to future generations, not simply a strong government and a well-governed nation; not only clean political parties and honest administration; not only honesty, justice, truth and mercy—but the men of today owe also clean blood to future generations. Unless clean blood and clean lives

be handed down to children and children's children, the future will be cursed by the present, and coming generations will rise up in bitter denunciation of their ancestors.

To this end, men of today need to guard jealously both their morals and their health. Not only a clean heart is needed but also clean blood. "A white life for two," was the note once sounded by Francis E. Willard, and it has found a response in every true heart. A clean-blooded man and a clean-blooded woman are the only kind of persons that can be honestly joined together as contracting a marriage in the Lord, and the man who respects himself will want to be as pure as his bride the day of their marriage.

HAPPINESS EMBRACES BOTH GOOD AND EVIL.

THE term "evil" is often confounded with that of sin, but the two are not synonymous. Sin is evil, but evil is not necessarily sin. God is not the author of sin, but He is the author of "evil." This may at first seem a bit harsh to some minds, but it is nevertheless true. Turn to the Prophet Isaiah, 45:7, and you read, "I form the light, and create darkness: I make peace, and create evil: I the Lord do these things." Is the Lord, therefore, the author of sin? No, but He is the author of "evil."

Of course there are different kinds of "evil." It hurts, and is not at all a pleasant thing. It is not imaginary, but a stern reality, a fact—just as truly as heat is a fact and also cold. And yet, although pain is looked upon as an evil, it is nevertheless often a great blessing. What if there were no pain in connection with some of the diseases of the body? Pain is the monitor, which tells that something is wrong, and the physician is called in to relieve the trouble, just as you take your watch, when out of order, to a watchmaker for repair. If there were no pain to tell of the trouble, death would often ensue before the disease could be checked.

And so it is with our experiences in life. Few would ever get to heaven if pain did not drive them there. "In trouble they call upon Thee, O Lord," was not only true of the children of Israel of old, but is also true of not a few today. It is easy to forget God when our lives are joyous and sweet. Many a sailor has prayed amid a terrific storm at sea, who would never think

of prayer at other times. The redeemed in heaven, whom St. John beheld during his period of exile on the Isle of Patmos, had all "come up out of great tribulation."

Joseph had quite an experience during his life, and at times things looked dark; but the seeming downward steps were in truth steps upward to the throne, and when all was over, he said to his brothers, "Ye meant evil against me, but God meant it unto good to bring to pass as it is this day." God's gifts of "good and evil," therefore, are the things which we all need to give us ultimate happiness, and together they now fashion and mould our lives into vessels meet for the Master's use. "Shall we receive good at the hand of God, and shall we not receive evil?"

NEW JOYS.

"GLORY to God in the highest," may just as properly be sung by the angels today as it was by the angels in the past; for the unspeakable joys which were brought to the world the day that God sent forth His Son to be born of a woman continue to this day. A holy world is a happy world, and when the Lord enters a man's soul, then there is true joy.

There are joys of the world which delight the eye, the ear, and the human heart; but not until the Lord enters man's life does he have peace with God and fellowship and joy in the Holy Ghost. These new joys are unknown to the world in sin. Worldly joys are too evanescent. "It shall even be as when an hungry man dreameth, and behold, he eateth, but he awaketh and his soul is empty; or, as when a thirsty man dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite." But they who have known the all-satisfying love of Christ may well take up the chorus of the angels and sing,

"Joy to the world, the Lord is come."

This new joy is often found in returning good for evil. It is not only a high honor, but also a source of "new joy," to forgive and help those who have wronged you. Even though such may have been cutting in their sarcasm and retorts, or malicious in their calumniations and attacks, nevertheless, to bless them that persecute you, to bless and curse not, is both divine and "new joy" giving.

A BLACK PASSION OF THE HUMAN HEART.

NE of the blackest passions of the human heart is envy. Envy is an inward feeling of unrest at another's gain. It is a sensation of uneasiness. It is an evil which gnaws away at the heart and life. It is a sapping at the brain of man. As a worm in a peach eats its way from center to the outside, so envy, starting within, soon gnaws its way to the surface of an individual and reveals itself in his behavior, character and looks.

The end of envy is fatal, for "envy killeth." It attacks first the mind and gets control of the thought. Once the mind and thought are thoroughly infected with the evil, a disease has set in which is infectious and deadly. The whole body becomes affected. The troubled and disturbed mind produces a condition in the body which reacts on the mind, perverting its normal functioning, and this in turn again plays havoc with the vital organs of the body. There can be neither a strong mind nor a strong body when a person is infected with the poison of envy.

Outward signs soon appear which vividly reveal the deadly effect which envy has on the individual. The soured nature, the petulent, the grouchy, the waspish and disagreeable manner, are all just so many symptoms of the disease which is being diffused in its victim.

Envy is the opposite of wisdom, for it is a synonym of silliness. The individual who is envious is "silly." That is, he is not a wise man, but foolish, the silly one. He is a man of prejudiced mind, a man whose judgment is contracted and imprisoned, a man who is governed by the baser nature, a man of mistaken notions. This is why it is written, "Envy slayeth the silly one." Envy, therefore, is suicidal, self-murder.

The antidote of this disease is to reverse the whole conduct of life as seen in those so afflicted. In other words, begin at the root and cause of all and remove the evil, black passion. Change that inward feeling of unrest, and kill the poisonous worm before it does its fatal work.

Feed the mind with those things which tend toward a healthy condition of thought. Be ready to rejoice with others who may be more successful and fortunate in life. But above all, the sure cure for the disease of the black passion of the human heart is found in Jesus Christ, "Who healeth all our diseases." We must be made new creatures in Him. "Put off the old man, and put on the new man, Christ Jesus." "Put ye on the Lord Jesus Christ and make not provision for the flesh to satisfy the lusts thereof."

SINCERE GRATITUDE IS NOBLE.

FEW human emotions are more noble than gratitude. Where this has so developed in a character as to become a habit, it beautifies and ornaments far more than fine millinery and costly jewelry; for while the latter may exert a passing attraction, the former wins and holds admirers. Some very homely, chisled faces are made angelic because back in the soul is the radiant spirit of thanksgiving.

You never find a sweet, loving face where there is a grumbling nature. Pouting natures woo but few lovers, whereas the habit of gratitude so brightens the countenance that people are attracted as are bees to the fragrant flower.

Many know not the worth of gratitude until they have suffered. They who know no sickness, misfortune or trouble are often the least grateful, and, therefore, frequently the very ones to complain. When, however, they meet with disappointments and are compelled to drink the bitter dregs from the cup of adversity, then they learn to appreciate all the more what it means to have health and succeed. "In trouble, O Lord, they call on Thee," was not only true in the past, but is a fact today. Many never think of God until trouble crosses their path, and then, brought face to face with their own weakness and the uncertainty of life, they call upon Him for help whom in their health they forgot.

The habit of gratitude, if universally practiced, would change this world into a Paradise. The home life in many instances would be altogether different, and places which are now little more or less than prisons would become "sweet home." Business relations would assume an entirely different aspect, and instead

of murmurings and complaints, we should hear praises and thanksgivings. Lives quickened by such a heavenly habit would be transformed into agencies of God for revolutionizing this cold world into a place where every man would know his brother and would govern himself accordingly. We should no longer hear the cries of bitter distress going forth from the worthy unfortunate; for, faithful to his trust as his brother's keeper, the strong would help to bear the burdens of the weak, and so fulfill the law of God. And not only so, but, with hearts filled with gratitude toward God, the redeemed of the Lord would be all the more eager to seek and save the lost. Each one would, therefore, realize both the privilege and the responsibility of saving his brother, and would, accordingly, lose no opportunity in doing good unto others. The whole world would soon become a "thanksgiving unto God forever and ever."

THE "SHUT-INS."

IT was God's love for Noah, and not His displeasure, that "shut him in the ark." And there are many today among the "shut-ins" who are God's chosen children. When God "shuts in" His loved ones, with them also is His loving presence; and where the protecting presence of God is, there is peace and safety.

Just why God sometimes suffers His loved ones to be afflicted, we may not be able to understand. "What I do, thou knowest not now," is His declaration. But we know He always has a loving purpose which will be for our ultimate happiness as well as for His glory.

The first great temple, which when completed looked more like the handiwork of God than of man, was but a quarry of unhewn stones, plus the blasting and hammering and chiseling. Down in the quarry was done the preparatory work for the great temple of Solomon. The wisdom of such work was afterward discovered when, in the erection of the temple, as the Scriptures tell us, each stone fitted into its place with such perfectness that no noise was heard—not even of an axe, hammer, chisel, or any tool of iron. In like manner, God is getting us ready in the great quarry of this world as living stones for the spiritual building—

that house not made with hands, eternal in the heavens. Like the unhewn stones, we too need polishing before we are ready for a place in God's temple, and it is far better to endure the polishing and suffering now than to go unprepared and afterward be rejected by the great Master Builder as material unfit for the spiritual temple.

May this not then, in a measure at least, explain the meaning and purpose of suffering? The cluster of grapes is all the larger and more luscious because the vine had first been pruned. Even the Blessed Master in glory is the Babe of Bethlehem, plus years of suffering and grief. He was not only "a man of sorrows and acquainted with grief," but it is written of Him that He "was made perfect through suffering."

Those who love God and put their trust in Him need fear no danger. "The eyes of the Lord are upon the righteous"; and He is able to keep them. His promises are: "I will never leave thee, nor forsake thee"; "Lo, I am with you always"; "I have loved thee with an everlasting love." This is why the Psalmist could say with triumphant assurance: "When my father and my mother forsake me, then the Lord will take me up."

With such promises and assurances, we too can exclaim: "God is with us," and, "If God be for us, who can be against us?" As song birds are taught new songs in darkened rooms, so we are often the better taught to sing the "new song" in the darkened chamber of sickness and sorrow.

The greatest triumphs follow along the way of trials. All those who have ever reached the blessed abode in glory above encountered storms and adverse winds during their journey, and, like Noah of old, were ofttimes "shut in." It was not because God did not love them, but that God might save them. Some day the clouds will break, the storm cease, the sun shine once more, and God will open for you the door. Then angels will come and minister unto you.

You may be sailing over stormy waves, perhaps a trackless sea, but with Christ as your Captain, with the precious Word of God as your chart and the Christian conscience as your compass, with heaven as your goal, with hope in God as your soul's anchor, you will some fair day come to the port where all will be calm—home at last in your Father's house of many mansions.

THE "SHUT-OUTS."

AKIN to the "Shut-Ins" are the "Shut-Outs." There are men and women who, because of circumstances over which they have but little control, are "shut-out" from among their brethren and sisters who are among worshipers in the house of God on the Sabbath day. It is unfair to say that all those who absent themselves from worship do so because of religious indifference. Their absence can be traced to a variety of causes. The fact is, there are multitudes who love God and would only be too glad to join with others in His worship if obstacles were removed. Our mode of living is such today that it is practically impossible for every man and woman to go to church on Sundays, be they ever so eager to do so. The mother of a babe, or of a large family, finds it often beyond her fondest hopes and plans to be able to leave her duties and attend church services. A mother's first duty is to her baby. As with a host of such mothers, so with scores of men and women in business and professional life. The doctor, the nurse, the fireman, the policeman, and many others, are servants of the public, and not masters of their own time.

Instead, therefore, of condemning wholesale all those who are absent from the house of God at times of religious services, we should rather pray an extra blessing upon them, for they have by far the worse of the bargain. They not only miss the rich blessings which come from gathering in the presence of God in His house, but, failing to renew their strength because unable to thus "wait upon the Lord," they are all the more burdened down in the work they are compelled to do on the Sabbath day. When others are resting their bodies and receiving spiritual strength at worship, they are using up their physical strength at hard work, and do not have the sweet comforts and consolations which come from meeting together "in heavenly places in Christ Jesus." Our sympathies, therefore, should go out toward such men and women, our prayers should be offered in their behalf, and whenever and wherever we have an opportunity to help them, we should do so.

"They that are strong should help bear the infirmities of the weak," and surely, the "shut-outs" are deserving of our kindest consideration and our earnest prayers.

There are many ways in which the "shut-outs" can be helped. We can bring to their attention some helpful tract or booklet. We are not responsible for results, but we are responsible for planting and watering. Unless we sow seed, we cannot expect God to give the increase. Sometimes it is possible for us to speak "a word in season" to the discouraged, to the sinner, to the friendless, to the bereaved, to the doubter, and, if we do so in a prayerful and tactful manner, God will bless our efforts, as He blesses the recipient of our words.

There are many "shut-outs" who yearn for a word of sympathy and kindly interest in their behalf. In fact, not a few outside of the church could be brought into the church and be made active and useful members, if some one were to manifest personal interest and invite them to God's house. Then, too, a tactful and prayerfully-worded letter, sent to the "shut-outs," would often bring cheer to them in their weary and discouraged hours of toil and struggle. We all know what it means to take on new strength and courage when we receive from a friend a letter of encouragement. A word of praise and appreciation removes many an otherwise heavy burden from the mind and heart.

The hearts of many crave a personal touch, a personal interest, and we all can be a great blessing unto the many who need us, if only we are willing to gratify this craving. Let us, therefore, do good unto all men, especially unto those that are of the household of the faith; but let us not forget the "shut-outs."

PRAYER PART OF GOD'S ARMOR.

PRAYER is part of the armor of God, with which the convert must be clothed if he would successfully battle with sin and the tempter.

The public declaration of faith in the Lord Jesus Christ as his Saviour does not mean the completion of the work of the convert, any more than college commencement exercises mean the completion of the work of the student. "Commencements"

are rightly named. The future lies before the graduate, and only as he redeems the time will it prove to him a blessing. In like manner, the convert must "grow in grace"; otherwise, he will "fall from grace." He has enlisted under a new Leader, and has entered upon a new work and service, and this enlistment and service is for life.

"Be thou faithful unto death, and I will give thee a crown of life," is the divine promise. Saint Paul continued "witnessing" for Christ, and so the convert must dedicate himself wholly and unreservedly unto God, soul and body and all, for all time. His talents must be dedicated to God. He must not only bring gifts, but he must by daily consecration give himself a living sacrifice unto God, holy and acceptable, which is his reasonable service. His very aim in life must be to be like Christ, for no other pattern is worthy of his imitation. To this end, he must remember that he has not as yet "attained," but, with St. Paul, ever "press toward the mark of the prize of the high calling as it is in Christ Jesus." Prayer will help the child of God the better to grow in grace.

The more time the convert spends, like Mary of old, at the feet of Jesus, the more speedily and the more completely will he attain unto the perfect life.

Like Daniel, morning, noon and night he should have the windows of his soul open "toward Jerusalem."

TWO GREAT PILLARS.

THE Ten Commandments and the Golden Rule are the two great pillars which stand before every aspiring man. They are the columns between which he must pass, if he would attain unto true greatness. There could have been a Solomon's Temple without the two pillars, Boaz and Jachin, which stood before its doorway. But, without these two pillars, the Temple would have been robbed of much of its real beauty.

There are men who do not pass between the Ten Commandments and the Golden Rule, as the rule and guide of their faith and actions. But are we not, generally speaking, a little suspicious of such men? Was it not because of this, that a number of years ago a United States Senator who sought re-election was

elected—to stay at home? He publicly declared that the Ten Commandments were but an iridescent dream, so far as politics was concerned. That declaration brought him defeat. The people did not want such a man to represent them in the Senate.

A Senator, during the anti-slavery agitation in Congress, advocated the dissolution of the Republic, arguing for a slave empire in the South, and a free state in the North. He based his plea for the expediency of slavery on the compromises in the Constitution. When the Senator had concluded his remarks, Charles Sumner arose and said: "I wish to speak of certain laws, older than the Constitution, older than the code of Solon, older than China or India; I mean the laws of the Eternal God—the Ten Commandments."

As the two pillars in front of King Solomon's Temple, adorned with lily-work, net-work and pomegranates, were emblems of strength and beauty, so the men who are ruled and guided by the Ten Commandments and the Golden Rule bear about them the marks of strength and beauty, marks of the highest types of manhood. Such men are great because they have love not only toward their God, but also toward their fellowmen. The observance of the Golden Rule and the Commandments causes them to act upon the principles of justice, truth and mercy.

Many have justice; others have truth: not a few lack the quality of mercy. God made man a child of mercy, sending angels to guard over him in all the paths of peril he may have to take. The same God who made man a child of mercy says to him today: "O man, thou art a child of mercy! Go and deal with thy fellowmen! Deal with them not simply with justice and truth, but also with mercy."

Such men of mercy, marching between the two pillars, will at last be living stones for the spiritual building, the house not made with hands, eternal in the heavens, the temple of the living God.

KEEP YOUR OWN SOUL BRIGHT.

Don't be jealous of your neighbor if he's climbing up to you,
Don't speak lightly of his labors whatsoever he may do,
Rather step along before him keeping pace with God and right,
Honor those whose lives are glorious and you'll keep your own soul bright.

PARTS OF GOD'S WAYS.

THINGS at present are in an unfinished state. Everything is in flux. There is a wide difference between the earth today and what it was at the time of creation. If Columbus could see this country now, and contrast it with what he saw when first he landed here, he would think himself in a second "new world." And if we could come back to this earth one hundred years hence, we, too, would fail to recognize it.

The alphabet can be so used as to make a most valuable book, but in themselves the letters of the alphabet do not constitute a book. They are only the scattered letters of a book. The 31,173 verses in the Bible constitute the whole of the Bible, and yet, when they are mixed together without regard to the order in which they properly belong, they become only "parts" of the Bible. The story of life has in it many chapters, but, as they are ordinarily viewed by man, they are only "parts" of life, for life as yet is unfinished. Not until we get to heaven will the story of life be completed. Not until then shall we understand.

This world is a great schoolhouse, in which we gather as students. There are many classrooms and many lessons to be learned. Some persons are diligent, and are willing to study. Others are indifferent, and acquire but little knowledge. But even the greatest and best of men and women know comparatively little. Johann Goethe once said: "When we are young, we think we shall build palaces for the gods; but at last we are glad if we have dug away some of the rubbish at our feet." Truly, we know but "in part," and very little at that.

God's ways are past finding out. God is infinite. We are finite. Is it not, therefore, a piece of folly for man to presume to criticise God, or to attempt to suggest how God should do things? It is said of God: "He holdeth back the face of His throne, and spreadeth His cloud upon it."

It is not an uncommon thing for God to reveal Himself through clouds. It was thus that God led the children of Israel.

"He maketh the clouds His chariots." As clouds, formed by the gathered mists of rivers and seas, carry rain to the fields, causing the land to bring forth seed to the sower and bread to the eater, so the spiritual clouds which sometimes cross our pathway water our lives with the dews of heaven and the graces of God, so that new crops of thoughts spring up within us, which result in a harvest of good things, not only for our happiness, but also to the glory of God. These are "parts of His ways."

CONFIDING YOUR TROUBLES.

JOHN the Baptist had been telling the people about Jesus, the long-promised Messiah, who was about to appear among them, when, looking up before him, he saw Jesus, and exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John and Andrew, the two disciples who had seen Jesus, followed Him, and as Jesus turned and saw them following, He said to them "What seek ye?" They answered His question by asking another: "Master, where dwellest Thou?"

The public street is not usually a place for exchange of confidences. Some who are most ready to hear are just as ready to betray confidence. And yet, we all at times have our little troubles and worries, and long for some one in whom we can confide. At such times we pause and pass in review in our minds our friends, striving to determine which one will best help us bear our burden. It does us good at times to tell some one else our thoughts. To know that some one cares for us and sympathizes with us in a loving, compassionate manner, is often a great help.

Nevertheless, we are loth to go to others. We are afraid they may not understand us, or that perhaps they do not care to be annoyed with our troubles. The heart thus frequently longs for a sympathetic person, but is afraid to apply to one. When we find one in whom we feel free to confide, one who, interested in our welfare, asks, "What seek ye?" "What is the trouble?" we instinctively ask with trembling heart, "Where dwellest thou?" That is, since you appear to be interested in me, "Where dwellest thou," that I may come to see you, if you will only let me come.

In response to the question of the two disciples, Jesus said to them, "Come and see." Oh, how comforting to know that we can go to Jesus and confide in Him! That we can tell Him all about our troubles, and know that in Him we have a dear Friend! Not only that we can go to Him, but that, better still, He invites us to come to Him. "Come unto Me," is His tender invitation to all who are "weary and heavy laden."

No matter what the trouble may be, Jesus is equal to it. It may be a great sin that has been committed, but Jesus is "the Lamb of God, which taketh away the sin of the world." Praise God, there is no sin too great for Jesus to pardon and cleanse if we will but go to Him and repent; for, "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "The blood of Jesus Christ cleanseth us from all sin," and of such confessed and cleansed sins God says, "Their sins will I remember against them no more forever." Wherefore, make a confidant of Jesus. Tell Him your trouble, and He will give you rest, peace, rejoicing.

"AS CLAY IN THE POTTER'S HAND, SO ARE YE."

GOD has different kinds of schoolhouses for the training of His children, and some of the simpler kind are often the best. The old-time schoolhouse had about it many charms, notwithstanding its crudeness; and the old-time school teacher, although imperfect, nevertheless was often the most successful as regards the results of his teaching.

We sometimes wonder whether so-called "progress" is always a blessing. Are people as happy today as they were years ago? Has progress brought with it a large increase of happiness? Are we as happy today as were our forefathers in the old-time simple life? Does added wealth always bring with it a proportionate amount of pleasure in the highest and noblest sense of the word?

"Arise and go down to the potter's house," was the cry to the prophet of old, for the Lord knew that some most helpful lessons might be learned there by pupils eager to learn. The clay in the potter's hand is a wonderful object lesson. The "potter's house" might be of interest today, and be a schoolhouse where many

might profit if they would give attention and reflect. Kicked and tossed aside, the clay typifies fallen humanity as despised and rejected of men. But as, in the potter's hand, the clay is cleaned, fashioned and moulded into vessels for usefulness as well as beauty; so, in the hands of God, the clay of humanity, as marred by the sins of the world, can be cleansed, fashioned and moulded into vessels of honor, meet for the Master's use.

The stone which the builders of old rejected became the chief corner-stone of the Temple; and so, many who today are rejected by men will some day in the hands of the Great Architect become polished for a place in the Temple of God, the house not made with hands. As the fire is needed to give character and stability to the vessels moulded by the potter, and as decorators adorn and beautify the clay vessels thus burned, so trials are often the fires through which God's children pass in order that they may be tested, tried, and be given a character like unto that of the Master, who Himself was perfected through suffering.

No truly great persons ever get to heaven without first having passed through great tribulation. The Holy Spirit is the one who further adorns and beautifies the soul, until, at last, the redeemed of God become vessels meet for the Master's use in glory above.

PITCHING TENTS.

"Lot pitched his tent toward Sodom."—*Genesis, 13:12.*

How are *you* pitching yours?

"Be not unequally yoked together."—*2 Corinthians, 6:14-18.*

"A companion of fools shall be destroyed."—*Proverbs, 13:20.*

"If sinners entice thee . . . walk not with them."—*Proverbs, 1:10-16.*

"Evil communications corrupt good manners."—*1 Corinthians, 15:33.*

"Blessed is the man that walketh not in the counsel of the ungodly."—*Psalms, 1:1.*

"THE BRIGHT LIGHT IN THE CLOUD."

LIFE has in it some immeasurable and unknown quantities. What is life? "Life, I know not what thou art, but know that thou and I must part. And where, and when and how we met, I own to me's a mystery yet." As with life, so, "touching the Almighty, we cannot find Him out." As to the length, the breadth, depth, and height of the love of God, no one can fathom it. His judgments are unsearchable, and His ways, too, are "past finding out." Even the counsels of God are frequently darkened by words without knowledge. Many have been made blind by their own self-conceit. Nature itself is often darkened by men because their words are without knowledge. Losing sight of God and His Providence, men fail in their efforts to explain the laws of nature.

There are "clouds" and mysteries which obscure man's vision of God, so that "now men see not the bright light which is in the clouds." And yet the light is still there, and is visible to many. The great trouble is, many do not look for the light which is in the clouds, but spend their time looking at the clouds. It is so natural to look for the "speck," the "cloud," the flaw, and overlook the "light."

When we look at our fellowmen, what is it that we usually see in them? Do we see the bright "light," the good they do; or do we see the "cloud," the speck, the flaw? When we speak about God and His dealings with us, do we say, "He is excellent in power, and in judgment, and in plenty of justice?" Or do we "darken His counsels by words without knowledge?" Do we not, as a rule, look for the "cloud," and complain, rather than behold the "light," and sing praises unto His name?

The true Christian beholds the "light," but the skeptical turn of mind beholds the "cloud" in God's dealings with mankind. In his attempt to first reason out the "whys" and the "wherefores," the doubter loses sight of the "light," for the "clouds" obscure his vision. It required the vision of a Moses

to see the "burning bush," and of a Paul to behold the "light" as it flashed forth before him on his way to Damascus.

The "clouds" which at times obscure the "light" are often God's tokens of love, for at such times many gain their best vision of the "Delectable Mountains." In the dark room the photographer develops the portrait. God has His "dark rooms" for us, in which He sometimes develops the most beautiful of characters. By faith, we behold the bright "light" in the "cloud."

HEAD THEOLOGY VERSUS HEART RELIGION.

SOME have so capitalized knowledge that one is led to believe they have jumped to the conclusion, that, in order to get into the Kingdom of God, they need nothing more than head-theology. They know all about the different kinds of creeds, can talk on theology for hours, know the differences between the Eastern and Western, and Northern and Southern churches. The sun of their knowledge shines forth in them from whatever point you view them. We envy them. We wish we had such a head.

But greater than head-theology is heart-religion. Head-theology knows, but heart-religion does. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing." That is Paul's intrepretation of mere head-theology, and he was a great theologian—a theologian, however, not merely of the head, but of the heart.

Others emphasize giving to such an extent that one is inclined to believe they expect to buy their way to heaven. But Saint Paul furthermore says: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

It seems, after all, that what counts for most in the sight of God is a heart of love. It was once said of a sinful woman that she had been "much forgiven" because "she had loved much." The heart that knows no love is not a heart of God; for God is love. God measures us largely in proportion to our love toward Him and our fellowmen, and many a poor humble soul, that has perhaps never done much in the sight of man, will be among the bright jewels in heaven, because that soul has been

made pure by heart-religion, by love for God and others. Where there is this true heart-religion and love, there is no envy, no hatred, no dishonesty, no deceit, and if any weakness be there, it will be lost in God's love.

Get wisdom, get understanding, but above all be sure that you have heart-religion, with a love for God and your fellowmen. "Though I speak with the tongues of men and angels, and have not charity (love), I am becoming as a sounding brass or a tinkling cymbal."

"IT WAS NOISED THAT HE WAS IN THE HOUSE."

IT was rather remarkable how the people came to the Lord from every quarter when He was on earth. Even when He went "without in desert places," they came to Him. A good man will not only be heard of, but the people will come to him.

On one occasion, the same Blessed Lord and Master "entered into Capernaum," and "it was noised that He was in the house." He does not force Himself into any house, but when He is invited, He enters the humblest of homes as a loving Guest. And whenever He does enter the home, He brings with Him a blessing. When some people come into your home, they bring with them anything but peace and happiness. The Lord, however, brings with Him peace. He writes over the doorway, "Peace be unto this household."

Is it any wonder then, that when He is in the home people learn about it? The home which has the Lord within it as a Guest will soon be "noised" about as a happy home. The atmosphere of such a home is very different from that of the average abode. Not only are the hearts of those who live there different, but, because the hearts are different, their lives and conduct are also different. In such homes you will find the Bible near at hand, the conversation clean, the conduct becoming that of the children of God. The religion of such persons is not left on Sundays at the door of the church in which they worshiped, but is carried home with them and lived the remaining six days in the week.

They do not worship the Lord on Sunday mornings and serve the devil on Sunday afternoons and evenings. They remember the entire Sabbath day to keep it holy. The neighbors of such

families never find occasion to question the sincerity of their religious faith, for it is readily discerned that they have not only been with their Lord and "learned" of Him, but better still, that they live the faith which they profess to have, and they live it in their homes when others do not see them.

The Lord may not be in every heart and life in the home, but if He be in only one heart and life, and that one be but a child or even the servant, it will be revealed and "noised" that the Lord is there in that home.

A little child, whose father was a drunkard, had the Lord in her heart. Every night she knelt beside her little bed and prayed God to save her papa, and bring him home a good man. One night as her mother retired, she found her darling child in tears beside the bed still praying. There was a sudden closing of the front door. The father had been strangely awakened to his senses as he was seated in a saloon drinking, and, rising from his chair, he hastened home. He could not get away from the strange impulse that had taken hold of him. Going up into his room in his home, he found his own dear child still kneeling in prayer beside the bed. Picking her up and pressing her face to his own, her tears and his mingled. She told him what she had been doing, and said, "I knew, Papa, that God would bring you home." Together they knelt in prayer at the very place where but a moment before the child had knelt alone, and together they prayed. It was the turning point in the life of that father, for he had taken his last drink from the intoxicating cup, and henceforth became a loving, sober and industrious father.

It was soon "noised" abroad that the Lord was in that home. He was there first in the heart of the child, and then in the hearts and lives of others of the family.

Invite the Lord into your home. Let Him have chief place in your hearts and lives, that others, beholding the precious manifestations of the Divine presence, may be compelled to say: "The Lord is in that home."

For Those Who Think Their Sins Unpardonable:

"The blood of Jesus Christ His Son cleanseth us from all sin."—*1 John, 1:7.*

"LORD, TO WHOM SHALL WE GO?"

ARE you discouraged in church work and Christian living? Has some one failed to appreciate your efforts? Has some one wronged you? Are you tempted to give up? Before doing so, seriously ask the question: "Lord, to whom shall we go?" It is easy to stray away from the Lord, but hard to decide where to go when one has thus wandered. To whom will you go? If you turn away from God, where will you find peace and joy, and rest and comfort? Did the Lord give up because some one did not appreciate Him? Is the servant greater than his Master?

When the blessed Lord was on earth, there were those "of His disciples" who "went back, and walked no more with Him." "Then said Jesus unto the twelve, 'Will ye also go away?'" In reply, Simon Peter exclaimed, "Lord, to whom shall we go? Thou hast the words of eternal life."

No matter what others may do toward you, never turn away from the Lord; for two wrongs do not make one right.

There never lived a man or woman of whom some evil-minded person did not speak unkindly. And it is not uncommonly the case that the best of people are the most hated and envied by their enemies. There is always some one ready to "cast the stone," even though there be no occasion for the attack. Be true, therefore, to the Lord and His cause, although some of your fellowmen may not be true to you.

If you place yourself out of relation and communion with God, to whom will you go? What will you do when sickness, sorrow or death comes? To whom will you go? If you "walk no more with the Lord" and forsake His Church and work, what will you do when at last before the bar of God you shall be called upon to give an account of your stewardship? Then to whom will you go? The Lord can do without you, but you can not get along without His help.

When, therefore, you become discouraged and are tempted to turn back, hear the Master's pleading voice saying unto you: "Will ye also go away?"

THE GOAL OF TRUE RELIGION.

THE truly spiritually-minded realize their profound need of close communion with God. Like Jesus, they too need to draw nigh to their Heavenly Father through separation from the world and in prayer with God. We must go thus into the wilderness, upon the mountain, or by the silent sea, to be alone with our Heavenly Father in prayer and meditation. Only as we come first to Him and renew our strength, are we equipped and qualified for the larger and nobler purpose of life.

But neither prayer nor meditation is the goal of true religion. These represent the discipline and education which prepare us for the higher and nobler end of pure and undefiled religion before God.

Jesus did not come into this world to spend all His time kneeling in glorious rapture before a shrine. Rather did He go out into the street, down among the poor, the meek and lowly, and there did service. It is easier to sing the doxology than it is to go out into active service. Merely singing doxologies will never help suffering humanity. The poor, the sick, the afflicted, the dying, the unsaved, all these and multitudes of others merit sympathetic attention. They need doxology with the letter "x" left out, "do-ology." "Be ye doers of the word."

Some yearn for an answer to the question, "What must I do to be saved?" But the need of many more is to ask, "What must I do to help save others?" We need to banish the idea of living solely for ourselves. To make for one's self and selfish comforts a million dollars is not the true aim of life, nor the goal of true religion. To make a million dollars honestly, and not only live yourself uprightly on that, but also to help others live out of the same, is a mark of true manhood and an aim worthy of religion. Living selfishly amid sumptuous extravagance while others are living sparingly in abject poverty, is not living as Christ lived, nor as He would have us live.

The widows, the orphans, the sick, the poor—all these and their kind received special attention from Jesus when He was on earth, and He commands that we follow in His steps if we wish to know the true meaning of "pure and undefiled religion before God and man."

The goal of true religion is found in loving service, not only for God, but also for man, and such as are unselfish find the real joy of true religion.

"HOW SHOULD MAN BE JUST WITH GOD?"

JOB of old was not the only one to ask the question: "How should man be just with God?" Whether or not man is willing to acknowledge that there is such a thing as sin, there are so many evidences of its fruits all around us, that facts speak for themselves. Perhaps, rather than be called a sinner, man would prefer to think of himself as having made a failure of life: but calling a rose by any other name does not change the nature of the flower; and sin, by any other name, is yet sin. Because of the holiness of God and the awfulness of sin, there is enmity between God and sin; for God hates sin, just as the dear mother hates the wrongdoings of her boy.

So God hates the sins of man, who, having forsaken the heavenly Parent's love, has gone wandering after the lusts of the flesh. Whether a big or a little sin, against God or man, nevertheless, sin is sin, and is hateful to God. Accordingly, the thoughtful man in his unregenerated state asks, "How can a man be just with God?" He knows it is not a matter of his own personal act, for no man of himself can save himself. The leopard cannot change his spots. The law is a good schoolmaster to bring us to Christ, but by the law alone can no one be saved. By nature man is a sinner, and neither the law nor personal effort can eradicate from man the inborn sin. Such as seek through these means to find peace must, like those of old, cry: "Peace, peace," when there is no peace.

But, thanks to God, there is a way open for the penitent. Christ has opened a door which no man can shut. God has tied back that door by the very heart-strings of His own life, and bids "whosoever will" to enter in through the open door. Such as are quickened by the power of the Holy Ghost, such as place themselves under the power of saving grace, such as have faith in Jesus as the Son of God and as their own personal Saviour, may pass in through that open door, and find pardon, peace and salvation. Although the mother hates and loathes the sins of her prodigal son, nevertheless she still loves her boy. And although God hates sin with perfect hatred, nevertheless He still loves the sinner. God not only loves the sinner, but in order that He might save the sinful, God gave His only begotten Son to die for us, "that whosoever believeth in Him might not perish,

but have everlasting life." By the very blood of Jesus, God washes out the cankered wounds of sin and cleanses the sinner from all pollution. "The blood of Jesus Christ cleanseth us from all sin."

It is faith in this Jesus, the Son of God, that is the instrument for our justification with God. Christ is the ground of our salvation, and faith the victory which overcometh the world. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Does some one, however, ask, "How can I be just with God? I have been one of the worst kind of sinners!"

Jesus came "not to call the righteous, but sinners unto repentance," and among them He includes the "chief of sinners." "Dost thou believe in the Son of God?" Not simply in Jesus as a great Physician, a great Teacher, a great Prophet, a Man sent from God, but, "Dost thou believe in" Jesus as "the Son of God?"

Do you still ask, "How should a man be just with God?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

Do you ask, "How shall I believe?" Have you ever been down in a deep shaft in a coal mine? Do you remember how you got out? You could not get out of yourself. You had but one way of getting out, and that was to step into a basket, and then, without doing anything yourself, you were lifted up from the dark regions below by means of machinery which had been built at great cost for that purpose. In like manner, down in this world of sin, man is unable to lift himself up from the horrible pit and miry clay of sin. God, however, sent down Jesus at a great cost to make possible a way of escape. Jesus Himself is the Way, and as the man in the coal mine steps into the basket and is lifted up, so the sinner by the same faith in Jesus, by total surrender, by letting another do the work, by simply trusting to another's power, is saved.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

THE SUNDAY SCHOOL TEACHER.

OT every one is qualified to instruct a Sunday school class—no more than is every one qualified to be a preacher. Some in the ministry would serve God far better behind the counter or behind the plow. The careers of not a few are stunted for life because they misunderstood the call of God. This is true of some who think themselves qualified to teach in the Sunday school.

A person may be a most excellent teacher in the day school and yet prove a failure as a teacher of children in the word of God. One may possess the best of morals and deepest of piety and religious convictions, and yet not be qualified as an efficient Sunday school teacher. These two elements combined, however, make the very best of teachers.

Of course, there must be, first of all, a truly devout and religious conviction as a basis on which to build. Unless there be a spiritually-minded teacher, there are not likely to be spiritually-minded scholars. And yet, some fail at this very point. Because they are spiritually-minded, they seem to think that this is all that is necessary. Only as the teacher makes careful preparation before he or she enters the class, will the scholars become interested in the lesson taught. The teacher must come prepared to say something that is worth saying and also worth listening to. If the teacher has a message that appeals to the scholar, it will not be difficult to hold the class together.

It is, however, one thing to get a scholar into the class, and quite another to keep him there. And yet, as it is not difficult to have one return to a table where a good meal has been served, so it is equally easy to get a scholar back to the class Sunday after Sunday, providing the teacher has something good for him when he does come. Unless, however, the teacher has carefully prepared the lesson, he or she can not expect to hold the scholars in the class. In short, it is in a large measure up to the teachers to interest and keep the class.

In the limited time allotted for the teaching of the lesson, the teacher should beware of idling away the moments in a frivolous manner. His duty is to reveal God to the scholar through Christ Jesus. To this end, he must himself know God and His

holy word, for only so is it possible to impart the blessed truth to his scholars.

The doctrines of the church, also, should be known by the teacher and should be early impressed upon the mind of the young, that they may know what they believe and why they believe. The chief aim of those who are thus in charge of the young should be to lead them intelligently to Jesus as their Saviour. No teacher should be satisfied with anything short of bringing every one in the class into membership with the church as a follower of God.

The teacher who is thus successful because of consecration, ability and love for the work will find teaching to be one of the greatest joys of the Christian's life.

THE FIRST GREAT MISSIONARY.

THE first great missionary was Jesus, who came to seek and save the lost. Perhaps the summit hour in His career was when He sent forth the disciples to take up the work where He left it and go forth as missionaries. Scarcely had Jesus left the hills of Olivet in His return to His heavenly throne, before the disciples in obedience to His command were traveling eastward and westward, northward and southward, toward the four corners of the earth.

Jesus had come to save men. He died to save men, and He ever liveth to make intercession for men. The Church, therefore, that would be like Him must be truly missionary—not for any special given part of the world, but for the whole world. "Make disciples of all nations" was Christ's command, and the Church as a whole should be obedient to this command.

Furthermore, such as are thus missionary are in line with the noblest of works. The work of missions is not the work of a lost cause, but a work of the Lord Jesus Christ, the Greatest of Missionaries. All honor, therefore, to those who in the spirit of Jesus are willing to give themselves for the same glorious cause! Many such know the meaning of loneliness, the exhaustion of sympathies, the trials, the perils and privations, and at last the angel of God makes for some a grave in the far-away foreign field. But, whether at home or abroad, the missionary and those who are missionary in spirit and life, in gifts and works, have also their great joys and shall have their ultimate triumph.

Although many such become poor that others may be made rich, nevertheless, when they leave the great fields ripe unto the harvest, where they have been gleaning for the Master, they will not only return with their lives full of good works, but will also have titles clear to mansions in the skies, where, amid the redeemed, many of such consecrated men and women will be seated nearest the throne in glory.

The opportunity for assisting in this great cause is common to all. Although some may not be able to go and preach, nevertheless, they can give of their means and help send those who can preach and who are willing to give themselves as servants of the Lord. The doors of the nations of the earth are opening wide to the glad tidings. The sky is ablaze with the light and the glory of the Cross of Jesus Christ, which is being erected in all lands, and it becomes every church in a Christian land that has the spirit of Christ to be wide awake to both her privileges and her responsibilities in helping to extend the borders of the Kingdom of God.

Thus, whether at home or abroad, the whole Church, and not merely a small society, should be ready to respond to the call of Christ, and go make disciples of all nations. Jesus came tc us that we might be saved. What if He had first gone to the foreign field instead of coming, as He did, to us? What might have been the difference? Should we not therefore, who have been first honored, be the first to go forth and tell others of Jesus and His love?

"REVIVE US AGAIN."

WHEN the children of Israel had returned from their captivity to Jerusalem, they found the city in ruins, a destroyed Temple, and a desecrated land. It was to the younger persons a time for singing, for they were the more hopeful. They were young and strong. They were ambitious and ready to take hold and go to work. The older ones, however, looked upon the scene with different eyes. They made the sad comparison of existing things with what had been, and seeing the ruins before them, they sighed and wept.

Thus it is often in life. Singing and sighing go together; while the young are singing, the older ones are often found sighing. Happily, it will not always be so, for when we come to return

at last to the heavenly Jerusalem, "sighing will flee away," and there will be only singing by the "ransomed of the Lord." But, that we may be among those who thus return at last, we must be faithful to God at present. The people of Israel, after their return to Jerusalem, thanked God that He had "brought back the captivity of Jacob," and that He had not only forgiven them, but that He had also "covered all their sin."

This is the gracious act of God in His forgiveness, for He also "covers" the forgiven sin, so that it is as if it never had been. Pious Israel also declared its faith and gratitude to God, saying: "Thou hast taken away all thy wrath." God not only forgives and covers the sin, but He withdraws His wrath, and "causes His anger toward us to cease."

Israel, however, very wisely prayed God, saying: "Revive us again." When we are weak and faint we need something to revive us. So the sin-sick soul needs God to revive it.

Many need this spiritual revival. Unconsciously, some drift away from the spiritual food as found in the means of grace, until they are spiritually weak and faint. It is so easy to get astray from Christ. Even His own parents left the Temple and journeyed a long distance before they discovered they had lost their Son Jesus. So many today have gradually lost sight of Jesus by neglecting the means of grace. Others, like His parents, leave the house of God talking about other matters, until they forget all about the word that was preached, the prayer offered, the plea for consecration that was made, and in their worldly conversation they forget all about Jesus and lose Him.

Like Israel of old, all such need to pray to God, saying: "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Only as people are spiritually quickened by God's Spirit can "mercy and truth meet together." Where there is this truth toward God and toward one's fellowmen, there follows God's mercy as the reward of truth. And where these two are, there also follow righteousness and peace. When men and women are righteous toward God, then God gives them His peace, so that it is written: "Righteousness and peace have kissed each other."

What a happy state for the believer! Heaven comes down to take the believer as the bridegroom comes to take the bride, and the two "kiss each other," so that it is a "marriage in the Lord."

"Turn us, O God of our salvation." "Revive us again."

THE SISTER.

HE sister forms, as it were, a cornerstone in the home. A home in which there is not a sister is wanting in one of the greatest attributes of a "sweet, sweet home." Her presence is a benediction. Her songs cheer the soul, while her smiles are as a balm to the weary. Her words are frequently fraught with power to lift up the discouraged as on eagles' wings. Only when the sister has gone from the home is her true value appreciated. The eyes of many have been opened when too late. "I never thought I should miss her so," is the sad experience of many when the sister has gone forth from the home.

To the father, she is a very present help in time of trouble. If she be true to her God-given privileges, she will ever be ready to greet the faithful father as he returns home at the close of the day from his work. He may be worried and often faint at heart, but the sister, with her smiles and words of encouragement, comes to him as a ministering spirit; and for the time he seems to forget all about the business cares of the day. When the father is tempted to neglect the home, her look of affection and pleading words appeal to his better nature, and for his daughter's sake, for "sister," he yields, and home is made all the sweeter.

A true sister also remembers her mother with all true devotion and affection. Ah! That name itself is dear to her very soul. She well recalls the time when her mother did so much for her, and she would not be so indifferent and ungrateful as to forget those tender services. Accordingly, she is kind and attentive to her mother, and studies her interest and welfare. When the mother is annoyed with the family cares, the sister will endeavor to lighten her burden by offering a helping hand instead of idly sitting by and taking no notice of what is going on.

She renders such assistance as may be in her power, and does it so cheerfully that the mother forgets that there is such a thing as worry in the home. She is ever careful not to cause her mother any sorrow, but in every way possible tries to please.

She is conscious of the fact that there will come a time when the black hearse will stand at the door and her mother will no longer be in the home. Instead of waiting until her death, the sister prefers to scatter flowers along her pathway while she lives and while the mother can enjoy such trophies of affection from a grateful child.

The sister looks after the brother in the home. The poor boy is often compelled to leave home in search of enjoyment. But when there is a sister in the family, then she becomes concerned in the brother's welfare and, instead of driving him away from home to find enjoyment on the street, she makes him feel perfectly at home in the best room of the house. The parlor to him is as welcome and free as any other part of the house, and a loving sister does not chide him when he happens to disarrange some of the pillows on the sofa. She gives him kind advice, and he generally takes it. He learns to esteem others' sisters with all the more reverence because of his high regard for his own. Her teaching causes him to have a loftier conception of woman, and he is the more apt to make a man of himself. She looks after his associates, and as much as possible she encourages him in entertaining them at his home, for there she knows he is kept from evil companions. She is thus to her brother a guardian angel, a guiding hand and light, and if she be true to her trust, the brother will not be likely to go astray. Of her, many a brother can truly say what Wentworth said of his sister Dorothy:

"The blessing of my later years
Was with me when a boy.
She gave me eyes, she gave me ears;
And humble cares, and delicate fears;
A heart, the fountain of sweet tears;
And love and thought and joy."

There is another member in the household about whom sister is concerned, and that is her own sister. Such love is only natural; for they begin life together in the same house, sit at the same table, and play together in childhood. Ofttimes they go to sleep in each other's arms, so that between them is neither jealousy nor envy.

Her influence over the younger sister, therefore, is such that the latter may well say of her:

"Where'er my footsteps turned,
Her voice was like a hidden bird that sang.
The thought of her was like a flash of light,
Or an unseen companionship, a breath,
Of fragrance independent of the wind."

When disease lays the mother aside, or when death takes her away, then the sister frequently steps forward and takes her place. She thereby often becomes the very inspiration of those whose achievements the world fondly recalls.

Such a sister will be a great blessing wherever she goes. Let her enter the circles of society, and her very presence will be elevating. Respect and honor are ever shown her, and her company is sought by many. She gives a high moral tone to whatever cause she espouses, and when once she raises her white arm against a social evil, she deals a death blow to it. Modesty is her great armor of defense, and no one would dare insult her. She is ever courteous, and others are made to feel at home when in her presence. She has a smile for such as need it, and a word for the discouraged. She is cheerful in her manner, and when she enters a gloomy circle it is as if the sun had burst forth from behind the dark clouds. She is not two-faced, but honest in every respect. She is not given to vanity or flattery, but when she speaks, her words may be relied upon. Her word is her bond, and, honest in all her doings, no one will ever question her motives.

Such a sister is not only a cornerstone and a support, but she is "polished after the similitude of a palace." Beauty is her name, for she is as a polished pillar that stood at the outer porch of the Temple of Solomon, not only a support, but beautiful to behold. Piety graces her whole life, so that it can be said of her, "Many daughters have done virtuously, but thou excellest them all."

SEEING THE ROOT OF THE MATTER.

JOB of old had been so persecuted by his indiscreet "friends" that he reproached them, and asked why they insisted upon persecuting him, when "the root of the matter was found in him." Job is not the only one who has been unjustly persecuted. There are often the bitterest arraignments based upon groundless statements, whereby the innocent are deliberately maligned, misquoted and misrepresented, misjudged and wronged. Instead of getting "at the root of the matter," learning the real facts in the case, not a few jump to hasty conclusions, impugn honest motives and judge falsely the innocent.

If only such would first stop and count the cost, the cost of injuring another's fair name, the cost of staining the reputation of a good man or woman, the cost of causing the heart of the innocent to bleed and often hastening the victim on to an untimely grave. And all because time had not first been taken to get "at the root of the matter" and learn the real truth. Hence the injunction, "Take heed how ye hear," not only as regards the word of God, but also the words of your fellowmen. Not only take heed as regards what you hear, but get "at the root of the matter," also as to the things you read. Do not believe all you read, for many things appear in public print that have neither "root" nor facts. Even as regards the things you see, you must first get "at the root of the matter" before you harshly judge another. Things are not always as they appear. Plain stones are sometimes taken for diamonds, and real diamonds are not unfrequently judged to be only ordinary stones. Job's friends judged him by what they saw, and accused him of all manner of evil things, but they were mistaken in their judgment, and greatly wronged a man who was said to be a "just man," a "righteous man," a man who "eschewed evil and feared God."

When death comes, then people, as a rule, have many nice things to say of the departed. And yet often those very same persons said the most uncomplimentary and harmful things of the same person before his death. Flowers are strewn over the grave, marble shafts are erected, but, oh, how the hearts ache and break in life for some kind word, some generous act, some deed of love, which, alas, often comes too late! Do not, therefore, persecute another, but first get "at the root of the matter."

BETRAYAL OF CONFIDENCE.

ONE of the great pleasures of life is that of confiding our little secrets to others in whom we have confidence. It is natural to feel inclined to tell a secret to one whom we love. Sometimes it is a tonic to thus unbosom ourselves to those whom we esteem and who we feel understand us. The cynic and dyspeptic philosopher may sneer at the more sentimental side of life, but without sentiment, affection and love life would be robbed of much that makes it worth the living.

Great, however, as is the pleasure of having a bosom friend in whom to confide the little secrets of life, still greater is the sorrow and grief which come to him whose confidence has been betrayed, and, aside from this, we lose all respect for those who, making a good promise, break it. When once you discover you cannot trust a man or woman, you lose all respect for them, and want but little more to do with them.

In Coleridge's "Ancient Mariner" we have given to us a forcible illustration of the remorse which follows such betrayal. The guilty person who thus betrays the confidence of another will inevitably, as soon as he realizes his act, be forever miserable. Conscience makes cowards of the boldest and the meanest. It was so with the "Ancient Mariner." The bird, or, "Albatross," had for days come to the Mariner and had been fed by him. The albatross trusted the Ancient Mariner, even to its life. But one day the Mariner shot the bird. It was a betrayal of confidence for which the Mariner had to suffer. Thereafter the slimy bird hung like remorse about the neck of the Mariner.

It is so easy to misrepresent that we should all take heed lest, in our thoughtlessness, we betray the confidence of those who confided in us, and thereby do them great harm. Secrets should be kept as sacred and inviolable within our breasts as they were in the bosom of those who confided in us; otherwise, we are unworthy of the name friend.

There are times when it seems that we simply must go to some one and confide our little troubles. Alas! that, like the "Ancient Mariner," anyone be so mean as to betray us!

All this goes to show how careful we should be before we make a confidant of another. Stop, think, beware, before you give your secrets away, for your supposed friend may some day become your enemy and divulge all you told him in confidence. Secrets are safest when untold.

Whether it be a friend, a sister, a husband, or a wife, it is a most ungracious and dastardly act to betray confidence under any circumstances. It is such betrayal that makes people suspicious, distrustful, and thus undermines their confidence in humanity in general.

They that are caught taking property that belongs to another are not only called thieves, but are also punished by law. And yet, the stealing of property is but the taking of "trash" as compared to the stealing of another's confidence. Let a man or woman steal my purse, but let none such steal my confidence and then betray it, for it is far easier to lose money than it is to have one's confidence betrayed.

BE A WORKER IN THE CHURCH.

THE convert who enters church simply to look on and be petted and caressed by others will soon become as a withered branch. Unless he takes an active part, does something for the betterment of the church—unless he be a worker, a supporter of the church, he will prove nothing more nor less than a church "wall flower" and will soon tire of his place. Go to work therefore, do something, use your talents, give of your gifts, and feel that you are a real part of the church, and that you are not asking another to do what you yourself should do.

Many of our converts should begin in their own homes, at their next door neighbor's, and prayerfully endeavor, by both example and precept, to bring precious souls to the Lord. The way to save a soul is to go out after it, and the way to fill the church is for Christians themselves not only to attend worship regularly, but to set to work as faithful missionaries of the Lord in the world, inviting others, and welcoming them when in the house of God.

IF.

IF you expect God to answer your prayers, do not lie down and sleep under your burden, but rather arise and do your part, as a responsible being.

If you have been indifferent to your opportunities and obligations, do not expect God to make up for your own short-comings and mistakes.

If you yearn for the highest type of religion, abound in charity; otherwise, if you have all else and lack this, you are as nothing.

If you want to succeed, do not envy your successful neighbor, but think for yourself and try by all honest means to match him.

If in this beautiful world there are a few imperfections which haunt and disquiet your spirit, just look at all the other glories of life and be composed.

If you can cast all your cares on Him who careth for you, why carry them and be burdened down under the unnecessary weight?

If not a sparrow falls to the ground without the will of your Heavenly Father, will He not also care for you, oh ye of little faith?

If for all others whom you know life is a great battle, why expect to slip through without ever getting a knock or scar?

If you expect God to lift from your shoulders a burden which you yourself are able to bear, you will be very much mistaken.

If you want God to love you abundantly, be sure that you make yourself one of His lovable creatures.

If you want to see the Blessed Master's face, then go forth and assist some needy brother; for in doing good to others, you do so unto the Lord.

If you want the glory of God which gladdens the face of the Universe to brighten your life, turn your soul heavenward to God in prayer.

If God has prospered you, do not forget Him and flee from His presence, for in an instant He can wipe all away before your eyes, or take your life.

If you want to escape an evil habit, avoid the beginnings; for after each yielding to temptation you are weakened and less able to resist.

If you think happiness can be found in mere worldly things, first find the man who in such a life found lasting happiness.

If you are praying for some poor family, be sure you open your purse string and aid from your own resources, and God will answer your prayer.

If an escaped perfume can never return to the flower that gave it birth, shall we not then be careful of the influence we exert over others?

If you want to have friends, be sure that you show yourself a friend, for few persons care to mingle much with those who are unfriendly.

If you expect to have your fields ripe with golden grain at harvest time, do not merely sit and pray, but plant and water; only then comes the increase.

If wise persons lay in store fuel for the winter, why shall we not take advantage of God's gifts and provide for the "rainy" or "dry" day?

If you want "tomorrow" to be without any evil concern, then take proper thought of today; for if you live today aright, tomorrow will be safe.

If you want to be happy and make the most of life, live an unselfish life, doing all the good you can wherever and as long as you can.

If you do everything that is possible for you to do, rest assured God will do all the rest that is necessary to be done.

If by thinking too well of your fellowmen you should be led into disappointment, you need not blame yourself, for to err is human, to forgive is divine.

If you had been present when the sinful woman was brought before the Master, would you have stoned her, or would you have had mercy?

If you want to make others love you, be sure you love them; for love makes us love, love bought us, love sought us, and brought us to God.

If it be at all possible, say a kind word about others, for perhaps even the worst are waiting anxiously for a gracious word to save them.

If you have a cross to bear, do not lay it aside, for if properly borne it will prove for you a ladder reaching up to the threshold of heaven.

If you do not open the top of your purse in generous gifts for God and the right, it may be that God will open the bottom.

If the heroes of faith found theme for eloquence in the bannered army that marched from tears to blessedness, shall we not also rejoice in tribulation?

If you want to keep your friendship in constant repair, be sure that you do not neglect your friends any more than you would yourself.

If I could either have riches, honors and fame, or have a true friend, I would choose the friend; for a true friend never betrays and never dies.

If you would make friends, you must cultivate qualities which are admired and which attract; for no one loves a stingy, heartless, intolerant and selfish person.

If you want a good "tomorrow," make good "today," for our tomorrows are the inevitable results of our todays.

If you want to be ready when God calls you, live both toward God and your fellowmen as if each day were your last. "Set thine house in order."

If you want to avoid many of life's annoyances and keep out of much unnecessary trouble, do not listen to gossip, and above all, never repeat it.

If you want to experience true joy, then forgive an enemy; it will also be a strong evidence of your true religious life as over against a sham.

If you want to sleep at night, do not go to bed angry; for an ill-temper is a bad bed-fellow and will give you no rest either by day or night.

If you want God to forgive you your trespasses, be sure that you forgive freely men their trespasses, lest God make use of your own measuring rod.

If you desire real honor, do not build merely on other men's foundations, but through struggle and sacrifice, honesty and truth earn your own throne.

If you are looking for a perfect man, you might as well cease your researches, for you are only wasting time. The perfect man is in heaven.

If you want to be crowned for time and eternity, live with godly meditation, peaceful trust, noble aspirations and generous impulses.

BACK PAY COMING TO YOU.

IF you have been faithful to your trust, some day you will get a lot of back pay which is coming to you. Not merely the appreciation and gratitude and love of those whom you have served; not only the peace and satisfaction which come from knowing you have done the best you could amid your toils and sufferings, and that withal you murmured not; but, at the day of final reckoning, when you shall close your eyes upon your life's toils and labors, when you shall have slept the sleep whose awakening knows no sorrow, or sickness, or pain, or death, then you will hear a sweet voice speak unto you. Listening, you will reply, saying:

"Not so, my Lord; not so. It was never my honor or privilege to minister unto Thee; for, when was it, Lord, that I saw Thee hungry and gave Thee meat; thirsty, and gave Thee drink; naked, and clothed Thee; sick, and ministered unto Thee?"

Once more the silence will be broken. Once more the still small voice will speak, and the King shall answer and say unto you: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Your work will then be finished—your race will have been run. In your Father's house of many mansions you will receive your reward and enjoy your rest forever.

LOVE THAT LASTS.

Love that lasts when bloom has faded from the young and rosy cheek,
Love that quickens when the lustre leaves the eye of those grown weak,
Is far better than the bridegroom's as he leads the maiden fair
To the altar, 'mid the music, where they're made a happy pair.

For to love another dearly with the passing of the years,
To increase each other's pleasures and to wipe each other's tears,
To be loyal and heroic, with a true and loving heart,
Is akin to joys of heaven, joys which earth cannot impart.

CHILDREN OF THE KINGDOM.

THE best time of life for instruction is during the plastic period. All animals are then most readily tamed and taught. The child, from its infancy, is susceptible to impressions. The babe in the arms of its mother soon learns to know the meaning of a smile or frown. Although the infant is unable to give a definition of love or of faith, nevertheless it exercises both in its relation to its parents. It believes and it loves.

CHILDREN NOT LEFT OUT.

It is difficult to conceive of God as leaving out of consideration any provision for children in His plan of redemption, and especially so when half of the race die in childhood. The whole scheme of redemption has in it much that is in a sense mysterious. Life is mysterious from beginning to end, and no one should wonder at the mysteries which hedge about the spiritual and eternal life. Because a thing may not be understood, is no reason for its denial. Such passages of Scripture as Jeremiah, 1:5, and Luke, 1:41, may not be understood by man, but God's ways are often past finding out. It is not a question of man's understanding, but as God knows, as God has planned, as God has promised. No one is worthy of God's pardoning grace. According to God's mercy, we are saved by grace as quickened by the Holy Spirit. The Spirit is operative, not only upon the heart of the aged sinner, but also upon the heart of the infant in the arms of its mother.

CHILDREN ALWAYS A PART.

God's People, under the Jewish dispensation, knew no church in which the children were not a part. God's Holy Word was read by the aged, but the parents were commanded under Moses to teach the Word to their children. Shall the Christian Church deny children the blessed rights and privileges which the Jewish

religion accorded them? With the passing of years shall we not rather improve on past endeavors? Is it wise to allow the devil to have the early years of the child before dedicating the little one to God?

Infants are proper subjects for baptism because they are included in the broad commission which our blessed Lord gave His apostles (Matt., 28:19). When the proper authorities order that a census of the country be taken, are not the infants included in that census, although not especially mentioned? Does the Word of God anywhere from Genesis to Revelation command that children shall not be baptized, or that they shall be kept out of the kingdom of God?

Are children not entitled to the privileges of holy baptism according to Acts, 2:38, 39? "For the promise is unto you, and to your children, and to all who are afar off." Did not the apostles baptize whole households (Acts, 16: 15, 31, 32), and is there any proof given that there were no children in those households? Why try to read into the Word of God that which is not there for the sake of getting up an argument against the dear little ones? Why be so prejudiced against them? Why try to rob them of the blessing which God has intended them to enjoy?

CHURCH THE PLACE FOR BAPTISM.

Baptism, being a sacrament, like the Lord's Supper, should be administered in the church. Not a few fall short of appreciating the solemnity of the rite of baptism, and make it an occasion for the gathering together of friends in a social way. What the rite implies is the dedication of the infant to Jesus. As the Lord's Supper is administered to the communicant in the church, and not in the home, unless in cases of illness, so also baptism should be administered in the church rather than in the home.

THE PULPIT AND THE CHILDREN.

The pulpit should give more attention to the young. Not only should they be invited, but spiritual nourishment fit for them should be furnished. Sermons should be made helpful, not only for the learned and the adult, but also for the more unlearned and the "little ones."

Jesus preached not only to men and women, but He also had a message for the young. He did not come to restrict the rights of the children, but to enlarge them. Ours is to obey and bring them, according to His Word, into the church and its blessed influences. It is for us to believe that God fulfills His promises, and that He receives little children unto Himself and makes them heirs of eternal life. It is said of Timothy, that from a child he knew the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus.

RELIGIOUS INSTRUCTION IN THE HOME.

Parents have a solemn and a most important responsibility with regard to imparting religious instruction to their children at home. The Hebrew fathers and mothers received commandment from the Lord, Who said to them: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Unfortunately, some parents often do not even take the time to talk to their children about anything in the home, much less to talk to them about the Word of God.

Back of the Church and the State is the home, where parents should be the first religious teachers of their children. We need more Bible instruction in the home, so that the children may be made more intimately acquainted with God's Word. It is a mistake to leave the religious education of the child to the Sunday school teacher alone. One hour each week is not sufficient to bring the child up "in the nurture and admonition of the Lord." It is a sad reflection upon parents to allow their children to become spiritual orphans, receiving their religious instruction wholly outside of the home. Christianity is a life, and there is need of daily religious instruction, that the child may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

We need more parents like Hannah of old, who will take their little "Samuels" and dedicate them to the Lord. If fathers and mothers spent more time in the religious training of their sons, there would be no lack of men for the Christian ministry, and there would be fewer unfaithful sons and daughters to bring sorrow to the parental heart. If, however, parents are indifferent to religion, both in the home and in the church, how can they expect the children to grow into a strong religious life?

THE WEAKNESS OF MANY FAMILIES.

The weakness of many families is the want of religious education in the home. The parents should be deeply concerned about the religious life of their children. Otherwise, it becomes a difficult problem for the Church, with its limited hours of religious services, to keep the young firm in the faith. Not only should parents be eager, as were parents at the time of our Lord, to bring their infants to the Church and have them consecrated to the Lord, but they should every day thereafter see to it that the children are "kept in the faith," that they may grow up in the nurture and admonition of the Lord.

Parents should teach their children how to pray, should cultivate in the home a fondness for Bible reading, and should endeavor to make their children reverent. Children, therefore, should not only be brought to the Blessed Master at their baptism, but as they grow older should be told by their parents that they are Christian children, and should be so spiritually guarded and instructed that at the proper age they be led to publicly confirm the faith in which they were baptized, and be admitted to the Lord's table. By such guardianship of the religious life, it is possible for children from their infancy to grow up in the faith and never know the day when they were not Christians.

DON'T GIVE A THORN WITHOUT GIVING A ROSE.

It is easy in others faults to find
Or to give someone a slap from behind,
But we should be careful in what we say
And be sure we propose a better way.

Things may not always be just as they should
And some may not have done the best they could,
But before we refuse their faults to condone
'Tis better that each one correct his own.

If you can't improve matters, leave them alone;
Since to be weak critics many are prone.
So remember when others you must oppose
Don't give a thorn without giving a rose.

SAVE THE BOYS.

OYS are the salt of life. The home without the boy lacks much joy. Most persons love boys. Boys are in demand. And yet boys are often most sorely neglected. Much effort is made to mass men for greater service. But no mass-meetings for men can do as much for them as parents can do, by beginning with their boys in the home. The absence of boys and men from the Sunday school and church may often be attributed to the indifference of the parents. The neglect of the boy often means the loss of the boy, and later the loss of the man, from both the Sunday school and the church. Parents who, in their homes in the presence of their children, are fond of criticising and gossiping about workers in the Sunday school and in the church, cannot expect their boys to form strong attachments for things spiritual! The fault-finding parent is often the one who dispels from the mind all desire to enter the Gospel ministry. The boy hears too much "knocking." His reverence for things spiritual is soon impaired.

Another cause for the absence of the boy from the Sunday school and the church not uncommonly lies with the Sunday school teacher. There is a knack in knowing how to manage boys. Ability to understand the boy is at the bottom of all successful management. The successful lecturer must first know the people, and the successful Sunday school teacher must know something about boys, how to win their confidence, how to interest youthful minds, how to impress upon them those things which make wise unto salvation. The better to accomplish this, the teacher must be honest and sincere, and must have a message that will interest and help the boy, a message that will engender a Christ-like feeling of compassion for the needy and the unfortunate, a message that will make the boy not only evangelical, but also evangelistic, a missionary at heart and in practice. Such properly-instructed boys are not bored in the Sunday school with mere history and geography, names and dates, but are instructed in things which make wise for salvation. In turn, such boys

are not only "hearers of the word," but, filled with the more practical application of the lesson, they are anxious to do something toward helping to interest and save other boys.

The Sunday school is not a place for baseball talk. The time is both too short and too precious to spend in idle gossip or upon themes foreign to God's Holy Word. The devil has six days in the week during which time he has his agents of all kinds constantly at work to capture the boys. And shall the Sunday school teacher become such an agent? Or, shall the teacher teach the boys such things as will the better enable them to resist the devil? Let the teacher, in a practical way, show the boy the blessings of living a clean, honest life, the joy and satisfaction of rendering a service of love unto others, and the boy quickened and inspired by such teaching will be anxious to be in the Sunday school and also be a worker among others, not so much from the standpoint of duty as from that of love.

Still another cause for the absence of boys from religious services is found in the indifference of the members of the church toward the boys. Is it not a common fact that many members of congregations in general never put themselves out of the way to show a courtesy toward the boys? Many may be interested in the salvation of boys whom they never saw, and yet make no effort whatever to save the boys in the church of which they are members. They know of boys who should be in the Sunday school and church. They pass them on the streets. They see them on Sundays, but they fail to show any personal interest in their spiritual welfare.

The wife of a business man on her way to church passed a boy who was in her husband's employ. In a friendly manner she said to him: "William, will you go along with me to church this morning?" The boy was embarrassed, but the good woman relieved him by saying: "Come, go with me. I want company." It so happened that William was on his way to meet some other boys, all of whom had planned for a desecration of the Sabbath day, but William appreciated the friendly interest of the woman in his behalf, and went with her to church. That morning decided his future career. He afterward became a student, and then a most successful missionary in the foreign field. Was not that a good kind of missionary work? It did not cost much, and yet sent forth a missionary. We need more of just that kind of missionary work

on the part of many members of all congregations. If the men and women of the churches will interest themselves more in the boys, more boys will be in the Sunday schools and churches, and eventually more men will be in the churches.

The public school teacher is more advantageously situated than many other persons for fashioning the character of the average boy. The teacher is with the boy many hours each day and the relationship is intimate. In a large measure, she or he becomes the "potter" in whose hands the "clay" life of the boy is moulded. The Republic itself is to a great degree dependent upon the faithful teachers in the public school. Without these agencies, we should soon drift into a generation that would be utterly disqualified for free government. The teachers in the public schools wield a powerful influence over the boys in the fashioning of their habits, and habits go a long way toward making the man. Habits are the foundation of character. Thrice blessed are those teachers who, by skill and tact, are able to save the boys from evil habits, whether it be the evil and pernicious habit of the cigarette or other kindred evils.

The average boy does a whole lot of thinking for himself that even his nearest and dearest do not know about, and the successful teacher, whether in the home, the Sunday school or the public school, is the one who is able to direct the mind of the boy into right and helpful thinking, that there may follow in the natural way right and useful living. College rules and regulations do not stop students from the use of strong drink or of tobacco. Military force does not solve the problem. So, in the instruction of the young, prohibition is frequently only an obstacle. It requires the resources of the successful teacher to remove the barrier by instilling into the youthful mind a voluntary inhibition from any practice that threatens to enslave him.

Of course, no one overlooks the place of the minister in fashioning and moulding the lives of boys. The minister who forgets the youth makes a grievous mistake. How to help and to interest them should be in the mind of the preacher when he prepares his sermon.

Save the boys, and you deplete the army of drunkards, gamblers, profligates and criminals. The minister who is indifferent and unconcerned about boys, who has no heart for them, who passes them without any concern as to whether they attend the church services or not, who prepares his sermons with no thought

for the boy, is not likely to have many boys among the worshipers in the pew. God loves the boys, and we should love and help them. Let then the parents, teachers, members of the church and preachers all combine to save the boys.

THE LAW OF CHRISTIAN GIVING.

GIVING is a fundamental principle in God's plan, for He gave His only begotten Son. It is also a part of the plan for man's salvation which he is called upon to "work out," after God has given him the gift. Man has much to give of his time and talents. "Freely ye have received, freely give." "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," for "thou shalt not appear before the Lord empty."

Giving is a part of religious worship. "The liberal soul shall be made fat." The widow never lost by giving of her scanty store to the Lord, nor did the boy with his basket of loaves and fishes regret having handed them to the Lord to get upon the same the Master's blessing. Such as give cheerfully, lovingly, liberally, systematically, will not only help the cause of the Master, but in turn will receive the Lord's blessing upon all that they have and will be the richer for having given. God cannot well bless nothing, and unless we bring something to Him we shall be most likely to depart from Him without a blessing.

Giving in the right spirit with the right motive is sure to carry with it a blessing. By it we become, though our gifts be small, like Him who gave us the Gift of gifts. Giving causes us for the moment to forget self in the needs of others; and that is the lesson heaven has sent down for every one to learn in some way or other, if he would be a child of God.

Nor are we to bring to the Lord simply that for which we have no special use, our so-called "spare change." God did not deal in that manner with us. We must bring "an offering unto the Lord," that which costs us something, a sacrifice; otherwise, we shall still miss the rich blessing. It is true today, as it was in the time of the apostles, that "Whatsoever a man soweth, that shall he also reap," and "He that soweth sparingly, shall also reap sparingly."

HEWERS IN THE MOUNTAINS.

IN the building of King Solomon's Temple, there were engaged many workmen. Among them were the "hewers in the mountains." We read that there were "fourscore thousand of such hewers." The name of King Solomon is known to all, but the names of the "hewers in the mountains" are unknown. And yet, without these men the Temple could never have been built.

Sacred history informs us of Miriam, the prophetess, leading the grand chorus on the shores of the Red Sea, but there were a great many others who joined in that chorus, without whom Miriam's voice could have been drowned by the roar of the waters of the sea. The name of Moses is written in large letters all the way from Egypt to the Land of Promise, but there were other shepherds who guarded their flocks about the hills of Horeb, and saw God in both the stars of heaven and in the grass of the fields. Enoch has his name blazoned upon the sacred pages of history, but there were others in his day who loved and served God and are with Enoch in heaven walking with God. Elijah thought himself the only good man left, and yet God let him understand there were seven thousand others good as he, who had not bowed the knee to Baal, and had not run away from God to hide in the cave.

The name of Abraham Lincoln is a familiar household word, but what might he have been had he not had Nancy Hanks for his mother? It was she who helped to make him what he was. Like her, there are many mothers and wives whose names are unknown to the world at large, and yet to them, as "hewers in the mountains," many of the great men and women owe their success in life. So also is it with many a man today who has achieved fame in some department of life. His wife really made him what he is. Starting married life with little money and less education, it was his wife, as a "hewer in the mountains," who helped build his fame. Yet her name is hidden in the shadow of her husband's greatness, and her personality, so far as the public is concerned,

is tucked away in obscurity. For such men, a marriage certificate was more potent than a college diploma in advancing their fortunes. Yet God will not forget those wives and mothers. He has prepared for them seats of prominence in glory on high. The world may not glorify such noble women, but God hath His reward for them.

When the Temple of King Solomon was dedicated, to the surprise of many, the Iron Worker had seated himself in the seat of honor. The guard was ready to spring upon him and with spears put him to death. But Solomon was wiser than they, and checked them in their course, saying that it was the Iron Worker who had sharpened the tools, and that it was he who had in a large measure made possible the building of the Temple, and in acclamation of commendation Solomon exclaimed: "All honor to the Iron Worker."

It will be so at last in heaven. Many of those who are here among the "hewers in the mountains" will then occupy seats of honor, for God will see in them the work which others saw not, and, as God is our reward, He will give such faithful servants seats of honor in His temple.

In the revelation of Saint John the Divine, we read of the tribes of Judah, Reuben, Gad, Asher and so on until all the leaders of the different tribes of Israel are mentioned as among the redeemed in heaven. But following each leader were "twelve thousand," and it is written that thus from among these different tribes there were "an hundred and forty and four thousand." Although the names of only the leaders are mentioned, nevertheless there were following them the great army of those who were "hewers in the mountains," those who helped to make possible the great work of the leaders; and they too are seated on the throne in glory, and perhaps from among them are many, like the Iron Worker in the days of King Solomon, who rightly merit the seat of honor.

It is not, therefore, a question of having our names in the Blue Book of society, in letters of gold on a marble tablet, or in oil in the Halls of Fame; but, better than all these is it to have one's name written in the Lamb's Book of Life.

GOD USES ALSO THE LESSER LIGHTS.

NO light is too great or too small for God's use in sending forth the light of the gospel of glad tidings. The greatest of all lights was brought into use by God when He gave His own Son as the light of the world.

Not all of us are great lights. And yet each of us may still be a light, and light others along the way of life. God is able to use the smallest light to His glory and to the glory of fallen man. One dark night a man, whose name but few today perhaps would recognize, passing along saw John B. Gough lying drunk in the gutter. He said to Gough: "Man, there is a better life than this for you." The man who thus spoke was one of the lesser lights, but he kindled a larger light and a larger life, which afterward gave light to many others in the world; for John B. Gough, the reformed drunkard, from that time on became a great light for God and for humanity.

It was but a small light, carried by a Sunday school teacher, which pointed an urchin from the streets to a Sunday school; but that lesser light in the person of a Sunday school teacher lighted a larger light and life, as the same afterward shone forth in the career of the great Dwight L. Moody.

God does not hold us responsible for that which we have not, but He does hold us responsible for that which we have, whether it be much or little. That your light may chance to be one of the lesser ones, does not by any means excuse you from using what you have. Otherwise, God will some day call you a slothful servant, and cast you into outer darkness. Be sure, therefore, to use whatever light you have, and do not hide it away under a bushel, but rather put it on a candlestick, hold it up high, that it may give light unto others who may be in darkness.

God needs your light, and the world needs it. "Let your light," therefore, "so shine before men that they may see your good works and glorify your Father which is in heaven." "Ye are the light of the world," but unless you let your light shine, how shall the world be won to God? God has seen fit to honor men and women by sending forth the light through them, and every one should be eager to fulfill the divinely appointed mission, and be a sharer in the blessed work of God in the salvation of souls. There are many dark places where the light has not as yet shone. God is waiting for some one to carry a light to those

who are yet in spiritual darkness—it may be to someone in your own home, or in your street. Will you not say, "Lord, here am I; send me?"

TWO PICTURES.

TWO pictures in the life of Christ stand out conspicuously. One of them is that of the "Man of Sorrows" without the city gate, bearing the cross to Calvary for the sins of the world. As we look upon that scene, and remember that our own sins helped to lay the heavy cross upon the back of our Saviour, we feel ashamed. We think of how many times we have sinned against Him, and how our own strokes were laid upon His back. "He bore our sins." As we meditate on these things, we are not only ashamed because of all our shortcomings, but feel like weeping at the thought of having caused Jesus to suffer on our account. Yes, He suffered for you, He suffered for me, that through His sufferings and death we might have life everlasting. "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him."

The other picture is that of Jesus sitting with publicans and sinners. Praise God, with the stripes of Jesus "we are healed." Jesus prayed God to forgive His enemies, for He realized that they knew not what they did. Alas, how often we, too, do things the extent of which we fail to realize. If we truly realized the vileness of sin, I opine we would all avoid most anxiously the very appearance of evil, and would turn from it with horror. Jesus, however, not only asks us to forgive our enemies seventy times seven, but He, too, is ready to forgive us of all our sins if we come to Him and confess in deep penitence and sorrow.

No one can measure the comfort and consolation of knowing that in Him we have One who can be touched with the feeling of our infirmities, and that He, upon our repentance, "forgiveth us all our sins," blotting them out of the book of His remembrance, so that He remembers them against us no more forever. The chief of sinners found pardon and peace when he came to Him, and He is the same loving and merciful Saviour today, "the same yesterday, today and forever." If we ask, we shall receive; if we seek, we shall find; and if we knock, the door of mercy will be opened unto us.

THE LENTEN REVIVAL SEASON.

AT the Lenten season the church is especially awakened to things spiritual and eternal. Even those who may have become partially callous to religious matters turn their thoughts at such times toward the Lamb of God which taketh away the sin of the world. Like the Greeks of old, they are awakened to the truth and are found saying: "Sirs, we would see Jesus." Those who forget Christ on almost every other day think of Him on Good Friday.

These are hopeful signs of the times, for there is without question a great need for such a religious awakening. The church at large is sorely in need of the Lenten revival season, for there is a tremendous lack of religious conviction. Too many are trusting their soul's salvation to a mere formal reception into church membership. Others are resting their hope upon the love they had when first they knew their Lord. Still others seem to think that an occasional contribution and participating at intervals in public worship are sufficient passports for heaven, forgetting the fact that "God is not deceived," nor can He be mocked with impunity. Reaping follows sowing, and he who sows to the wind shall of the same reap the whirlwind.

The means of grace which God has afforded the Christian for holy living are by many ignored. The sacraments are viewed lightly, and both public and private devotion are not seriously considered. Many of those who once entered into covenant relation with God have become lukewarm. Still others have "backslided." Crucifying afresh the Son of God, they "put Him to open shame" through their abandonment of the spiritual life which they once professed to live. Although God releases no one from the covenant relation into which the soul enters at the time a profession of Christ is made, nevertheless, some seem to think they can leave the church as they do a lodge or society, by payment up in full of their dues and thereupon receiving an honorable dismissal. Such a dismissal can be given only when the individual is transferred to some other Christian church.

No one can leave the church for the world and be excused from the obligations of the church. So long as he remains away from the church, so long does God hold open the account against him, and so long does the man continue his sin against the Heavenly Father.

The Lenten season should prove a revival season unto all, that each one may honestly examine himself to see whether or not he is in the faith, and whether or not he is faithfully bringing forth daily fruits meet for repentance. We need, therefore, to "look unto Jesus, the Author and Finisher of our faith" that we may the better see Him and know Him, Whom to know aright is life eternal. We should avail ourselves of the blessings of the Sacraments and the means of grace, that through Christ we may become conquerors over the world, the flesh and the devil. "To him that knoweth to do good and doeth it not, to him it is sin," and in this Christian land none can honestly offer an excuse for not doing the will of God.

Every Christian feels that throughout the entire year the birth, the death, the resurrection of the Saviour should be contemplated, that the blessings of these sacred events may the better be appropriated. He realizes that all possible sacrifices should be made for the Master every day, and that all possible service should be rendered unto Him. And we all know that such persons are undeniably correct in their conception of that which is required of a Christian.

But we believe where Lent is properly observed this very consecration, which too often is wanting on the part of many who call themselves Christians, will be found in evidence, and men and women will be the better enabled to live near the Christ, Who is so pure, so good, so great that we should strive to be like Him.

THE TRULY MISSIONARY CHURCH.

GOD has called upon the church to carry the Gospel to the unchurched and unsaved, whether in this or foreign lands. With God it is not a question of any particular country, but the whole world. God has no boundary line for His kingdom, for He loves the whole world, and for the whole world He gave His only begotten Son, that whosoever believeth in Him might not

perish, but have everlasting life. But that the unsaved might hear and know of God's gift to the world, He has commissioned the church to go forth and make disciples of all nations.

The church has accordingly established her various boards for the better management of the work, that there may be order and not confusion. These church boards study the fields for which they are appointed, and familiarize themselves with the needs. Then they bring before the church their information, and in turn the church brings her offerings and places them in the hands of the boards, by whom they are distributed wisely and efficiently.

Tax payers in a community may not know all about the doings in a city, nor know where all the money goes, but having confidence in the men who are charged with its disbursement, they pay their allotted apportionment without question and without demanding a detailed bill of particulars.

Should not the church have a like confidence in the men who have been duly appointed by the head of the church for the disbursement of funds for the various benevolent purposes? Should each individual member first demand information as to where the money goes, and refuse to contribute because he may not understand the conditions of the people, their needs and their history? Should we not rather trust to those whose business it is to know all about the people, and to whose care the disbursement of such funds is left? We cannot all go into the foreign field and study the people, but we can have faith in those whom we select for such purposes, and whom we send forth to do the work, and, upon their report, we should be ready and willing to respond to the best of our ability, whether it be the work in this or foreign lands, at home or abroad.

The truly missionary church will be so educated that every man, woman and child will be ready to lay their offerings upon the altar for the extension of God's kingdom and the spread of the Gospel throughout the whole world. Our duty is to obey the command of Christ, and not first reason why. "The world for Christ and Christ for the world," should be the motto of the church, and not simply the work of a few. Every one is morally under obligations before God to help seek and save the lost. What if we fail to heed the command of God? Let the whole church be missionary.

It is not necessarily the church which has not a missionary society that dies, for a church may have such a "society" and

yet, as a church, not be truly missionary. As a church, it may be selfish, looking out chiefly for its own comforts and beauty, giving but a very small per cent. of its gifts to benevolence. It is rather, therefore, the church which ceases to be missionary that dies. The Great Head of the church is the Head of the whole church, and only as the whole church responds to His will and mind can He be said to truly live in that church, and unless He lives in the church, the church will die. God is a missionary God, and the whole church is under His orders to execute His mission in carrying the Gospel to "all nations," for the gift of God is to the whole world.

Nor is it optional with the church, as to whether it shall or shall not be missionary. God's orders are clear, so that the church has no choice in the matter. It is either a question of obeying God's orders or of forfeiting the commission, which is to "all nations." The church is the divinely appointed agency. Only as men hear can they believe, only as the word is preached to them can they hear, and only as the preacher is sent can the word be preached. The duty of the church, therefore, is to send the preacher, that he may carry the gospel to the whole world.

WILL I BE REMEMBERED LONG?

When once I shall depart and be here no more,
Leaving this great world for eternity's shore,
As I in heaven shall join in the New Song
Will I then be here remembered very long?
When once I shall leave here the friends whom I love
And go home to my dear Father's home above,
As I shall then glory with heaven's great throng—
Will I then be here remembered very long?

I care not how soon people may forget me,
So long as they goodness in my works may see,
For if by my sowing and planting of seed
I shall here in after years hungry souls feed,
Then shall I be happy to know that I've said
Things which will help others who of them have read,
For these are the things which I long may thus live
As they help and comfort to others may give.

A MELANCHOLY SIGHT.

IT is a pathetic sight to see one who for many years carried on a glorious work, still hang on, when his strength is on the ebb, making heroic efforts to accomplish what his failing vigor is no longer equal to.

The heart may be right and the desire may be there to do; but the strength is wanting. The work, which formerly was progressive, now lags, and the feeble efforts to vitalize it only proclaim its probable failure unless stronger hands are extended in help.

Although it is not easy for a man to step down from a throne which he has built through struggle and sacrifice, nevertheless, a noble cause is always greater than a man, and for the sake of its success a man should be willing to step aside when no longer able to do his part, and allow another with fresh strength and power to take his place.

In the effort to hold on and "die in the harness," many a one has so injured the blessed results of his labors as to make for his successor a sad hardship in attempting to restore an almost lost cause.

Moses did not wait until he was a physical wreck before he stepped aside for a younger man to take his place. He realized that for efficient leadership of the cause he served, there was need of a strong man. Rather than "fall fighting at his post" at a time when he was no longer able to fight as a successful soldier, Moses realized the wisdom of a younger man's taking his place, and so he suffered Joshua to be the leader. Nor did the followers of Moses, because he thus submitted to having another take his place, turn back to Egypt and forsake the new leader. But, faithful to all that Moses had taught them in the years of his leadership, they stood by Joshua as loyally as they had stood by Moses.

Neither a Luther nor a Paul, a Moses nor a Joshua, could forever be a leader in the causes they severally represented. Each in time was succeeded by another. But the fact that the leader dies or steps aside for another is no reason why the work should

cease, or that the followers should prove unfaithful to the new leader. The apostles did not forsake the cause of Christ when Christ was taken from them.

If it be God's work in which we are engaged, then it becomes our duty to follow Him and be true to those whom God may select to be our leaders.

EASTER TRANSFORMATIONS.

EASTER is a time of the year when all the elements of nature seem to conspire toward hopeful and cheerful transformations. Buds give promise of blossoms, and blossoms of fruit, showing that death had been but a sleep for the time being.

But a brighter and happier transformation was brought about at the first Easter, when there were ushered into the world suggestions and truths that were freighted with gladness. The empty tomb proved that death had been conquered, and the risen Christ was the assurance of life beyond the grave.

The first Easter was the birthday of immortal hope, which has ever since sent the conqueror in Christ to go forth through life with a song and a smile. His hope is not only in God, but his heart is anchored in the skies, and because Christ lives, he knows that he too shall live. His eyes are filled with light, his heart with joy, for the partial separation at the time of death is no longer equivalent to despair. The grave has been changed from the blind alley to a lighted thoroughfare. It is but a resting place, a mere bivouac on the road to heaven, a place where ugly seeds are changed into beautiful flowers.

LEST THOU FORGET.

THERE are a great many things which we need to remember in doing the work of the Lord. In our zeal, there is danger of reaching after something new to the sacrifice of things essential. The weakness of the church today is the popular tendency to depreciate the efficacy of the preached word. There was a time when the pulpit was regarded as the thing of prime importance,

but not a few, because of multiplied methods and agencies and organizations, seem to strive to minimize the power of the pulpit by the substitution of things subordinate.

Some go so far even as to leave the impression that the only place in which there is any religion is in the societies formed within the church. Even the confession for church membership is not regarded as sufficient, but other pledges are held to be essential for true Christian living. What is the result? Frequently, a divided congregation. A house divided against itself can not stand, and a church split up by multiplied societies, each one being a rival of the other, will sooner or later be disrupted.

I am afraid the church is allowed in many instances to take second place, at least in the estimation of some; for there are those who are loyal first to some particular society, and feel their work done when they have faithfully discharged their obligation to it.

The church, however, is greater than any society and greater than all the societies put together. The church is the evangelizing agency, and the greater the number of Christians that work as members of the church, the greater will be the results for God and the salvation of the world. There is danger of so using up strength and forces through other agencies that there is no time or strength left to work as members of the church. If more would be faithful at all the services of the church, heeding the counsels of the preached word, and then go forth to live those teachings in everyday life, there would be a mightier Church.

There is danger, therefore, of forgetting the place which the Church of the living God holds forth in this world. Recognize the primacy of the pulpit, keep in mind that the Church as a Divine institution is God's agency for evangelizing the world. Work as members of the Church with Christ as the great Head of the Church, and, living in close fellowship with Him, as the Vine and the branch, you will the better be able to go forth and make disciples of all nations, at home and abroad. With such a conception of the Church, with such a working with the Lord, you will realize the fulfillment of the promise, "Lo, I am with you always"; and when the Lord is with you, success is sure.

"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." And such as keep their eyes open will realize the wisdom of duly recognizing the Church as of prime importance in all the work of the Lord.

THE INSTINCT FOR HOME.

YOU have heard of carrier pigeons being taken far away from home and then let loose. You may have watched them as they arose from the ground, flying around in circles until at last, getting their bearings, they started on a "bee-line" for home. It was not because they could see their home, nor because they saw the way, for they may have been carried in darkness to the place whence they were liberated, so they saw neither the way nor the place. Nevertheless, they found their aerial path home. It seems to be the home instinct that directs them homeward.

There is such a home instinct in every soul. Even the little child away from its birth-place and loved ones, says: "I want to go home!" Home is different to the child from all other places, and is both dearer and sweeter. You can satisfy the child for a time among strangers and with strange sights, but it finally wants to go home.

Like the child, so the soul. For a time it can be quieted by the sights and allurements of the world. But, sooner or later, the things of the world pall, and are to the soul nothing more nor less than "husks the swine eat," or "ashes" of which the prophet wrote when, depicting the wayward, he said: "He feedeth on ashes." Accordingly, the prodigal at last wearies of his "husks" and "ashes" and arises to "go home" to his father. He can no longer sleep in peace at night, nor work with comfort during the day, so that he decides to change his life. The God in man asserts itself. The soul-cry is for the living God. The home instinct appeals to the soul, and it can no longer find peace or satisfaction away from God.

This same home instinct appeals at last to the Christian as he nears the heavenly home. Long before he reaches the curve in the lane whence he can see the heavenly spires and hear the heavenly bells ring, there is a something that lures him on and he longs for home. He realizes the fact that this is not his home, and that we are but pilgrims and strangers here who are in search of another city—that is, an heavenly one—where, in our Father's house of many mansions, loved ones await us. Thus, ties of love draw us ever onward and upward to our Father's house, until at last we shall be at home with those who have gone on before us and who await our coming.

WATCH CAREFULLY THE CLOCK OF TIME.

THE great clock in the naval observatory at Washington is called the Master Clock. By means of the repeating apparatus, the time is carried over eighteen different circuits to the various parts of the country. Through various devices, at the instant the Master Clock ticks the stroke of twelve, the time is telegraphed to the rest of the country, and hundreds of men halt, waiting to set their watches right to a second.

Important as it is to have the correct time of day, it is still more important that men daily compare their lives with God's law, and set them aright with Divine help by that standard; for much greater than the Master Clock at Washington is the Clock of Time, which slowly but surely is running on and down for every one.

During the period of youth and strength, there may be a tendency to laugh at morals, religion and the church. There may be a temptation to think for one's self along lines of independent speculation and reasoning foreign to the truth, to doubt the existence of God, and to scoff at the Gospel. But when once the "Clock of Time" is about to swing its pendulum for the last, when the physician sits by the bedside of the dying one, holding the pulse as it feebly beats its closing strokes—then, if never before, does man realize the importance of having sought "the one thing needful."

But the dying man can not turn back the hands of the Clock of Time. He may wish that he could, in order that he might live his life over again to better advantage. He may then call, in tears and great grief, for the days of his youth to return. He may plead for time to stop in its onward flight. "Backward, turn backward, O Time, in your flight," he cries, but the pendulum swings on, the hands move forward, until the last parting breath leaves the body, and, the dust returning to the earth as it was, the spirit, the soul, goes back to God for judgment according to the deeds done in the body.

Perhaps the young man asks, "What is the difference? We must all die at any rate." Yes, that is true. The Clock of each

man's life will finally run down, will also strike its last hour, and the pendulum will swing for the last time. But, while all must some day die, there is a difference in the dying, and there will be a difference in the judgment. Accordingly, there comes to each of us a message: "Work while it is day." Say with Saint Paul, "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord."

"Lockhart," said the great Sir Walter as he lay dying at Abbottsford, "Lockhart, be a good man! Be a good man! Nothing else will give you comfort when you come to lie here." And as said the great Sir Walter, so to every man we say: "Be a good man."

STOPS IN LIFE'S GREAT ORGAN.

LIFE is much like a four-manual organ, whose banks of keys are Infancy, Youth, Manhood and Old Age. Each one of these periods of life has its own peculiar charm and sweetness. Those who keep the keyboard properly in tune will find in each that which will endear that particular portion of life and make of it a charm to the whole.

There are three special stops which particularly affect the fourth keyboard of life's organ.

We may call the first stop "A," or FAITH.

Abraham of old played much from this, and it is said of him that he "died in a good old age." He was called the "Father of the faithful," because he was a man of faith. Like the great patriarchs of old, we too must use the stop of Faith if we wish to keep in tune with God's great plan of salvation. This is especially true of those who have grown older.

The second stop we wish to speak of we call "B," or HOPE.

Hope is the desire of some good, accompanied with the expectation of some day receiving the same. Hope lifts its eyes unto the hills from whence cometh man's help. Hope is the sweet song of life which energizes the very last vestige of strength. Pessimism never plays life's organ with this stop in use. But the optimist lives ever hoping tomorrow will be brighter than today, and, therefore, plays constantly with the stop of Hope in full use.

The third stop we call "C," or PATIENCE.

This third stop is one of wonderful importance. They who use not this will soon find life's organ out of tune and life's song a discord. The aged especially need to exercise this great virtue in life.

"Ye have heard of the patience of Job." Would you ever have heard much of Job, had he not had this divine virtue? Job was regarded as "the greatest man in the East." But what made him great? Not his oxen, his sheep, his camels, his servants, nor even his children. He was great, because he was a man of patience and had faith in God.

"In your patience possess ye your souls," is a command which we all need today as much as it was needed in the days of the Apostles. Patience is the schoolmaster which leads us to heights of glory in perfect manhood and old age. Patience does not ask, "How can these things be?" but trusts where we can not see. Pull out, therefore, the stop of Patience, and remember that there is a "God of patience" who loves and cares for you.

UNLOADING ON THE SHORES OF ETERNITY.

MANY will be in a pitiful plight as they at last near the shores of Eternity. Having lived solely for themselves, their own personal comforts and pleasures, their little ship will be so weighed down with selfishness that it will almost reach the foundering point. Even though such should succeed in safely reaching the shores of Eternity with their bulky cargo, their goods will be of such a character as to bring shame upon them when the eyes of the Almighty God begin inspection.

We sometimes pity the foreigner as he lands on our shores burdened down with loads of goods which present a ludicrous sight. But when men and women at last unload their goods on the shores of Eternity, there will be a still more wonderful sight, not humorous but pathetic. Many at that time will disclose to the eye of God and the angels, not only their sins of omission, in having failed to do good as they had opportunity, but also pent-up feelings of hatred and envy against their brethren. It will then be a sad revelation for many, causing even the angels to look down upon them with pity.

Far different, however, will be it for those who lived not unto themselves, but who gave their lives, their strength, their gifts

and their all as investments in humanity for the uplift and glory of mankind. When their ship shall come into the heavenly harbor and they begin to unload their goods, there will be a revelation of faith in God, of souls won to the Master, of deeds of kindness done, acts of charity bestowed, and good-will toward God and toward all men.

THE EMPTY TOMB A TRIUMPHAL ARCH.

CHRIST'S triumphal march into the City of Jerusalem, followed by His triumphal march to Calvary, was concluded by His Triumphal Arch—the empty tomb. The world never before knew so great a hero and victor. Christ came back from the land of the dead a victor over sin, the devil, death and the grave, and made of the grave a triumphal arch under which the righteous pass in triumph on their way from earth to heaven.

Christ's resurrection proves His Divinity. His appearance on at least nine different occasions after His resurrection, and to a great variety and number of witnesses, to five hundred at one time, established beyond contradiction the reality of His resurrection and also thereby His Divinity. This is the Rock on which the whole fabric of Christianity rests, and the gates of hell shall not prevail against it.

And yet, not a few of our modern higher critics are attempting to so honeycomb the eternal Rock of Ages as to wreck and overthrow the whole scheme of redemption. Is it a great wonder that there is so much loose thinking, so much spiritual indifference on the part of many today, even in the church? If ministers themselves ridicule things fundamental, how can they expect their hearers to remain rooted and grounded in the faith? Is it any wonder that scores of those who at one time were in the church are today running after every new ism and fancy? Have not many been educated to this very loose way of thinking?

That which many need is a clearer vision of the crucified and risen Christ. They need the vision that Saint Chrysostom had, when, according to a beautiful legend, as he was in the pulpit, he saw in the chancel and round about him Holy Angels, and in the midst, directly before him, he saw the Lord Jesus Christ. From that time forward, a new power was given to Saint Chrysostom, and with such a vision of the real Christ today, not a few pulpits would become a much mightier power of God unto salvation.

THE END OF RIGHTEOUSNESS.

HEN Christ was about to leave this world to resume His state of exhaltation in the glory which He had with God before the world was, He called to Himself His disciples, saying, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." What a dying legacy this was to all Christ's followers. A legacy of peace. This is, after all, the greatest of all legacies, worth more than all gold or land or property. Peace is what the world wants, and yet the world cannot buy it. It is the gift of Christ to the soul of the child of God. It is what the angels shouted, when at the coming of Christ into the world they sang, "Glory to God in the highest; on earth, peace." This is what the soul most needs; and "being justified by faith, we have peace with God." This is very different from the counterfeit peace given by the world. Just about the time when the man of the world cries out, "Peace, peace," he sadly realizes "there is no peace." The supposed substance turns out to be a mere shadow and entirely disappears in the clouds of misfortune. But, says the sacred writer, "Mark the perfect man, and behold the upright, for the end of that man is peace." Thus, in this life the just man and woman have peace; for, having a conscience void of offense toward God and man, they have peace and happiness when others in affluence without a clear conscience are in misery. It is not riches that makes a man happy, but character, honesty, integrity, piety, a clear conscience. Such can lie down at night and sleep upon a hard pillow of stone and have sweeter dreams than the wicked who sleep upon the royal couch.

The Christian has much in his favor above that of the man of the world. He may have losses and misfortunes, but God blesses them all to his good and glory, so that in the true sense the Christian prospers even amid adversity. Long since a promise has been made to such, in which a blessing for them is assured. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that

spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Blessed indeed are those who have the assurance of such a promise from God, for although they may have sorrow, yet they have not sorrow as those who have no hope. They may have a cross to bear, but Christ helps them to bear it. They may have given them a thorn in the flesh, but Christ gives them grace to endure it. Thus it often happens that the crosses of the righteous are concealed with blessings. Not so, however, with the man or woman of the world, for frequently, amid their supposed mercies are wrapped up bitter curses, so that, when trouble overtakes them, many such have no resources upon which to fall nor any arm on which to lean. They are sorely left to themselves, and in that deplorable state many have been too weak to stand, and have accordingly resorted either to death or dissipation. The man of the world tries to drown his sorrows in the things of the world, and soon finds himself a wreck of humanity and a menace to society and the home. The Christian, on the other hand, finds a haven in Christ and His promises. As the sailor out in the storm longs for a haven where he may drop anchor for the night and be safe, so out on the stormy sea of life man finds the need of a haven. Christ is that haven; and prayer brings man to the haven where he can cast the anchor of Hope by the chain of Faith on the Rock Christ Jesus. There he is safe, and the gates of hell shall not prevail against him.

Godliness, however, is profitable not only for this life, but also for the life to come, and it so happens that often the more thorny the path to glory, the brighter the crown. If it were all of life to live, and all of death to die, then it might be difficult to understand some of the ways of God; but when we consider what awaits the true follower of Christ, then we can say with Saint Paul, "The sufferings of this life are not worthy to be compared to the glories that shall be revealed to us in the life to come." The vision of Saint John of the redeemed in heaven was such that in ecstasy the apostle exclaimed, saying: "Who are these, and whence came they?" They were so beautiful and glorified that the apostle could not for the time realize whence they could have come. That all Christians might press more toward the mark for the prize of the high calling, an angel from heaven answered

the question of the apostle, saying: "These are they which came up out of great tribulation." O glorious thought! Those up in glory are those who not only washed their robes and made them white in the blood of the Lamb, but "came up out of great tribulation." As the stone that is most hammered and chiseled becomes the chief stone in the building, so the most conspicuous in the temple of God in glory may be among those who were most afflicted in this life. Those nearest the throne are those who bear marks of suffering for their Master. Christ on the throne bears the marks of suffering for the sins of the world, and if we would be like Him we must bear some marks that we received while serving Him on earth. It will be a poor showing for Christians to appear at the throne without any marks of tribulation which they endured for Christ when on earth. Unto such as come home bearing scars in the service of Christ, He will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you." Some Christians have poor houses in this life. Many have only rooms, and those poorly furnished, and in those rooms are spent many days and nights of trouble and privation. Not so at last in heaven, for, says Christ: "In my Father's house are many mansions." We have no abiding city here; but there awaits the Christian a City of God, a Father's House, where there will be a happy home for all that faithfully serve the Lord here on earth. Lazarus may have his poverty and suffering here; but if he have the peace of God at heart, then he has much to look forward to. He has the promise of an abode in the Father's House above, where there is "no more sorrow, no more tears, no more sickness, no more night, no more death"; for Christ has gone to prepare a place for those who diligently serve Him, saying: "Where I am, there ye may be also." It will not be a question of what we have when Christ comes to call us hence, but how we have used what we had. If we have had much and neglected it, then we need not expect the favor of God at the last day; but if we shall have used well our talents, whether they were many or few, then He will say unto us, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Then we shall know as we are known, and will understand why life had its trials and discouragements.

"We'll catch the broken threads again and finish what we here began. Heaven will the mysteries unfold, and then, ah there, up there, some time we'll understand."

It was in view of such an "end of the righteous" that the prophet Isaiah exclaimed amid rapturous joy, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Here on earth, even the Christian is often like the captive in Babylon who hung his harp upon the willow and, sitting down by the rivers of Babylon, wept; but not so is the departure from this life to the glory beyond. The Christian, as the bride, leaning upon the strong arm of Christ the bridegroom, returns to the Heavenly Zion with "songs and everlasting joy," obtaining joy and gladness, while sorrow and sighing flee away. Thus the righteous walk with Jesus in through the Golden Gate into the City of God, where there is "neither sorrow nor crying, neither shall there be any more pain there," "and God shall wipe away all tears from their eyes."

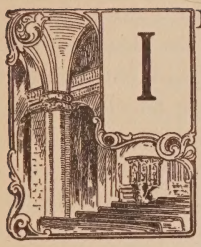
Blessed are they that enter in through the gate into the city. Such may well sing at the close of life:

"Come, come, angels, come,
Oh bear me safely away to rest,
To my immortal home."

SELF-CONTROL.

Would'st thou be a hero bold?
Then fret not nor be a scold.
In your daily walk in life
Pick your words and avoid strife,
When you're tempted to do wrong
Pray to God and thus be strong;
Self-control where'er you go
Will help make you a hero.

THE HOME.



N all the English language there is no sweeter word than "home." It is associated with all that is endearing to memory. Some people are too young to sing, "Home, sweet home; be it ever so humble, there is no place like home," but as they grow older and are thrown upon their own resources to fight life's battles alone, then they will learn to know its meaning. Home is a calm retreat from trouble and care, a resting place for the weary, and a hallowed spot where memory loves to dwell. It is one of the noblest products of earth, and the vestibule of the eternal home of the soul. The memory of home lived in the heart of the Prodigal in the "far country," and inspired his return to receive the warm kisses of his father's forgiving love. Thus, "home," as it has been well said, "is a harbor where ride safely the ships while fierce winds sweep the sea of godless adventure."

What is life without a "home"? The bird may find great delight in soaring high in the heavens, or in lodging for a time upon some lofty tree-top; and the wild beasts of the forest may be satisfied for a season in roaming about in search of prey—but both love best that spot known to them as their home.

The little child may be agreeably entertained by loved ones in a strange place, but sooner or later it, too, wants to go "home." Home instincts seem born within the bosom of every living creature, and only inanimate entities like wind and water are content to wander on about the world with no lodging place known as "home."

It is, therefore, only natural that man should love a spot where he can feel that he is at rest from the rustle and bustle of everyday life. With the multitude of business worries and the many conflicts and trials of life, there is much to mar the general happiness of individuals. Man accordingly longs for a haven from the tumults of the world, a refuge to which he can fly in time of trouble.

It is because of this that people naturally long for a home, a place of safety and happiness. With this in view, two persons

meet, and after due acquaintance and a definite understanding between each other, they mutually make before God their pledges to each other "for better, for worse, for richer, for poorer, in sickness and in health, till death" them do part.

Thus begins the formation of a home. They may begin such a place in but two small rooms, or they may start in a large palace. But neither the size of the house nor its decorations make a home. The husband and wife must each add the proper requisites for the making of either rooms or large dwelling the fulfillment of their ideals. Let each one add the true part, and there will be begun a home in the true sense of the word.

When once such a place has been established, then there is need of gradually transforming the beginnings into still higher and nobler things. The child that has learned to add and multiply is by no means a graduate in mathematics. There are "higher mathematics," toward which the mind of the child should aspire. This is true in a sense of the home. The beginning is not the completion of married life.

There is a possibility of improving and transforming the early plans. To do this most effectively, there is need of thought and consideration. It is easier to build a house than to make a home. The former requires a mechanical turn of mind with hard manual labor, while the latter requires more than cold iron tools in the hands of workmen.

The husband and wife form the two builders of the home at its beginning. Both must build together, to be successful in their enterprise. If one builds and the other tears down, their work will never be a success, but only failure and misery will be the fatal result. The oarsman, to make any headway in his voyage across the lake, must pull both oars together. To pull but one oar would be to go round in a circle without any progress. Like the oarsman, the husband and wife must pull together, the same way at the same time, and then they will glide smoothly across the sea of life. Otherwise, storms will cross their path and shipwreck will separate them.

Each one must do most faithfully the part assigned him, and every act left undone by either, that should have been done, will only tend to mar their happiness.

The happiness of the home should be the study of both husband and wife as they enter upon this new phase of life. There is but little true happiness out in the cold world. The young

man may wander about the streets of a large city and for the time enjoy seeing the sights, but soon such a life becomes monotonous and he tires of the unsatisfactory results. He may have comfortable quarters in a boarding house, but sooner or later he grows weary of the same routine of boarding house or hotel life. The sweetest and happiest hours are to be found in the home, and hence the importance of making the happiness of such abodes one of the chief considerations. Each one should calmly deliberate upon the manner in which each may best add his part for the best accomplishment of that desire.

We hear a great deal said about the "honeymoon" period of married life. But it is a mistake to suppose that period should last but for a few days or weeks. The honeymoon should last during the whole lifetime, being sweeter in the end than at the beginning.

The way in which to keep life happy and home sweet is to study how best to please each other and avoid giving offense.

We usually get what we hunt for, and especially if that hunt be for faults. A husband, who had been accustomed to exposing the little faults in the life of his wife, one evening proposed that each tell the faults of the other and, after enumerating all, see if matters could not be improved upon. Both being seated, the husband began to enumerate all the faults of his wife, who sat quietly wiping the tears as they rolled down her cheeks. After the husband had relieved himself by such a review of his wife's faults, he turned to her and said she should now tell him his faults. Placing her arm lovingly about the neck of her husband, she said, amid tears, "I will mend my ways, but, my dear, I do not see any faults in you." This was too much for the fault-finder, for it literally killed him with kindness, and from that time on, praising, and not fault-finding, was the motto in that home; and a natural result was true and loving happiness between husband and wife. This same law will hold good in relation to all the inmates of the home, whether husband, wife, parent or child. More praising and less fault-finding will bring less clouds and more sunshine in the home.

MOTHER.

"MAMMA," is the very first word the little child learns to utter, and it clings to the memory of the son or daughter all through life. With the constant presence and attention of the mother in the home, there may be a seeming forgetfulness of her name; but no sooner does misfortune come than "mother" is wanted. Scarcely have the feelings of the little one been wounded till it runs to its mother, and so it is throughout life's experiences—no one is so much desired as a good mother. Mother seems to be the refuge and hiding place for such as are pursued by life's trials. Her arms are a sweet resting-place for the "weary and heavy laden." Let her go away from the home for a brief stay, and the very halls of the house ring with the cry, "Where is mother?" "Mamma, mamma," are the anxious words of the sick and dying.

And when at last the mother leaves this life for a better life beyond, then, as she closes her eyes in death, bleeding hearts gather about the bedside, and as tears stream down the cheeks, the cry is heard, "Mamma, mamma." Then the color passes away from her cheek, and the whisper is, "Mamma is dead." Looking about amid the cheerless surroundings where the smile of a loving mother is wanting, many have most dolefully asked with broken heart, "What is home without a mother?"

The mother's wand in the home is Love, and with it she wins the hearts of rebellious children. She it is who rocks the cradle, not only of the little babe, but virtually the cradle of the nation. As is the clay in the hands of the potter, so is the child in the hands of its mother. She fashions and moulds it into a vessel of honor or dishonor. During the early years of the life of her child, she is its very model, and she feeds the child with her own self, either to glory or to shame. She is the child's first and most important teacher, and her lessons are indelibly stamped upon the mind and heart of the child. She is the teacher who is to paint upon the unspotted page of life the picture of a mother's love and the impress and likeness of God. Those early impressions are the lasting ones, and, like the deep borings in the rock, they endure when all else shall have changed.

But all this makes the responsibility of the mother the greater. Unless she is exceedingly prudent and careful in the formation of the child's early character, the world will take hold

of the little one and fashion it after a most cruel pattern. On the other hand, let the mother do well her part by the child when it is young, and during those early years of discipline such deep impressions will have been formed, that after years will not be able to destroy them. Eight years of careful discipline on the part of the mother will plant about her son or daughter a mighty bulwark that will resist many mighty foes. After years may leave their scars upon the honest work of her hands, but the fond memories of a mother's love, which is surpassed only by the love of God, will hang round her child and keep him from wrongdoing. Many indeed would go astray but for the mother. Her look is so indelibly stamped upon the memory of the child that death can not efface it, and, even in the dark night of sin, mother's face rises up before many a transgressor and makes the way hard.

Mother's knee, the first altar before which the child bows in prayer, reminds him in after years of neglected prayers, and brings down the hardy sinner to his knees, in supplication to Him who is a Father of the fatherless, and whose love surpasses even that of a mother. One can, therefore, well understand why we are enjoined to "forsake not the law of thy mother," and did more bind that law upon the heart and tie it about the neck, then would more be led in the path of success and honor, and fewer go astray; for of that law it is written, "It shall keep thee."

Many today are moral and physical wrecks because they had no mother to care for them when they most needed such attention.

Others attribute their downfall to careless mothers, for some are but millstones to the necks of their children to drag them down to despair. A good mother is an angel, but a neglectful one is a curse. With all the honor that is attached to a true mother, yet, better never be a mother than be one that is not worthy of that sacred name.

When once domestic duties are disregarded, and the mother becomes frivolous, selfish and worldly, then that which should have been a place of love and devotion becomes one of hatred and a hot-bed for the growth of tares in the life of the children. Such mothers in their old days will receive, not blessings, but curses.

But where the mother is true to her God-given trust and honor, where she is ever interested in her children for their good, even though it may cost her many sacrifices and self-denials, there

her children will "rise up and call her blessed." Their lives of honesty and integrity will bring her pleasure, and at a time when she is no longer able to do for them, then they will not only in turn be able to care for themselves, but will only be too glad to render her any assistance she may need, either in word or deed.

The mother who studies the interest of her children and makes her home a place where they will most love to spend their spare hours and evenings, even though a few things may occasionally be disarranged in the parlor, will in after years be more than repaid by noble sons and daughters for all the noise and destruction of furniture and bric-a-brac in their sports. Let the sons as well as the daughters enjoy the parlor, and let mother be interested in the company of the children, seeing to it that they associate only with such as are good and pure. With such watchfulness and loving attention, mother will ever be the sweetest and dearest friend on earth.

IF I WERE SURE.

If I were sure
  That the things I say of others would give pain,
Would I bruise a heart which I could not cure?
  Would I by rumors bad some fair name thus stain,
Destroying a wide fame that was pure,
  Which would endure?

Could I but see
  How that by coldness I put out some soul's light,
Causing loved ones in agony to flee;
  Would I continue thus once bright lives to blight?
Would I not listen to God's decree
  That I good be?

When all is o'er
  And I shall face my fellowmen in the skies,
Then I'll wish I had helped while on this shore;
  Let us then so live that when we shall arise
There'll be for us a wide open door,
  With joy before.

FATHER.

THERE is one person in the home who is often deserving of much sympathy when it comes to the distribution of family honors, and that person is the father, who is frequently entirely lost sight of at such times. Little is said, and still less is preached and written about the father, and yet, is he not one of the two who stand at the head of the family? Surely, the father is not a mere figure-head. Even when he is spoken of, he must frequently share the fate of the prodigal's brother, in whom, unfortunately, most persons seem to find nothing save that which calls for condemnation.

This is all a mistake, and leaves a wrong conception of the father upon the mind of many children; for he loves as sincerely as the mother.

The father's place in the home is entirely different from that of the mother, and yet none the less important. He acts at a decided disadvantage as far as winning the affection of the children is concerned. He leaves the home in the morning for business, and does not see the children again until evening, and even then they are often half asleep when he gets home, so that they no not learn to know him as they do the mother.

Furthermore, he does not have the same opportunity of showing his affection that a mother does. Not only because he is less at home, but because, from the very nature of woman, she is more tender and sympathetic in her manner. And yet, the father may be none the less loving and affectionate, only he does not possess the same happy manner of expressing those things. At heart he may be all love, while outwardly he may appear harsh and even at times unkind. He may dearly love his child, but he is not at home to show it. He must be about his business, even though he would most dearly wish to be with loved ones around the family hearth.

Then, too, there is need that the father be of sterner nature than the mother. Sometimes the mother's love lacks good judg-

ment, and the father's positive manner is needed to make up for such deficiencies. The father may not desire to punish his child, and yet true love for that child compels him to correct it. Too many "spare the rod and spoil the child." Of course, the father is not supposed to be a tyrant in the home, swaying the hickory rod as a king his sceptre. Such an one only makes himself ridiculous, and an object of hatred to all in the family. As soon as the father assumes the part of a monster in the home, then he must expect the family to hold him in abhorrence. While he should be positive, he should nevertheless always temper his justice with mercy, and show his family that whatever he does is done from a sense of love. The mistake of too many fathers is, they punish when they are angry. No parent should ever punish a child when in temper, for at such times the parent is not his true self, and is not capable of correcting an unruly animal, much less a child. In time of angry excitement, many parents have done those things which in after years cause them tears of regret.

But where the father is judicious and calm in his correction, even though he may at the time appear harsh to his children, they will sooner or later learn to love him all the more for it. True children will rise up and call blessed that father who so guided their steps as to lead them in the way of honor and success.

The father, moreover, has a great responsibility resting upon him. The fact that he cares for the temporal wants of his family does not excuse him from other and still greater obligations. The father's example and influence in the home is a most serious matter. The father paves the way for his child, and unless that way be the right way, he will in after years have much for which to repent.

A father can frequently see the future of his child in the mirror of his own life. If he be an honest, upright parent, then he has a right to expect the same of his child, for it is written, "Train up a child in the way he should go, and when he is old he will not depart from it." True, he may do so at some period of his life, but in his older days, he will be most likely to return to the good old way, and seek the old path, and walk therein.

A father who has wronged himself may in after years correct his own mistakes and repent of them; but if he has set a bad example for his child and has influenced him by his own example

to do that which is wrong, then it is not so easy to correct the mistakes of the child. The father's evil influence will most likely live on in the life of the child. We need more fathers like Job, who "sanctified" his children "all the days of his life." The father who never bows the knee in prayer, who never opens his Bible except for evil criticism, who neglects to worship God in His holy temple, who spends the Sabbath day in worldly enjoyment, can not reasonably expect his children to be spiritually inclined. But fathers who look out for the spiritual interests of their children, who are careful of their own example and influence, will most likely see their children grow up "in the nurture and admonition of the Lord," so that, like Simeon of old, they will be able at last to depart this life with satisfaction, saying, "Now lettest thy servant depart in peace."

BROTHER.

THERE seems to be something singularly divine about the family, for in every member of it there is that which reminds one of God and His children. The title brother is significant in this respect, for we are thereby reminded of the Elder Brother, and through Him of our relation with God the Father. The relation is one of unadulterated devotion. In all history, secular or divine, there is no better illustration of this than in the case of David and Jonathan, a relation of true love. Each one was unselfish toward the other, and rejoiced in the other's success. Their love was also enduring to the very last, and when the time came for the removal of one by the angel of death, the other most grievously lamented the bereavement, exclaiming, "Very pleasant hast thou been unto me; thy love to me was wonderful, passing even the love of women." The love that existed between David and Jonathan is found at the present day. It is all wrong to say that brothers do not love each other any more. There are just as tender and devoted ties of love existing between brothers today as ever before, and such a spirit of unselfishness as would cause each to lose all for the other should circumstances require it.

True, there are exceptions just as of old, when an own brother so deceived his aged and infirm father as to steal from him a blessing that was intended for another. But although Jacob did succeed in getting the blessing under false pretense, that blessing never did him any good, for his after life was an open rebuke to him for the wrong he did to his brother.

Jacob's misrepresentation of the truth concerning his brother Esau not only caused the aged father afterward to lift "up his voice and weep," but Jacob himself was punished for his unbrotherly act, and not until he spent a whole night in penitence and prayer, did God forgive him. Even then he was compelled to carry with him a bodily infirmity. He was glad afterward to "bow himself to the ground seven times, until he came near to his brother."

However, this is one of the exceptions, and there are to be found today many brothers who are brotherly, loving and affectionate in the true sense of the term.

The two brothers who so loved each other as to rise up at night and each carry his own grain into the field of the other, neither knowing what the other was doing, until at last they met one night, each carrying from his own field into the field of the other, are typical of some brothers today. If tradition be true, we can well understand why that spot of meeting was selected as the place on which to erect King Solomon's Temple, for it was a spot where brotherly love manifested its divine spirit.

In order that the brother may ever be able to maintain such a spirit of love and devotion, and be a success in life and an honor to the family, there are certain things which need to be remembered. He needs to be thoughtful of the opportunities which lie before him. It is unfortunate for any one to think they are all things of the past. There is no doubt but that the past has had some very marked opportunities, but the future, too, is bright. The past we see or know of; the future is unrevealed. Yet who knows but that the future may have brighter hopes for a young man than even the past. The brother must not idle away his time in mourning over lost opportunities, but be wide awake to seize each one that may present itself to him. Otherwise, while he is wasting his time over the past, he will not grasp the present with its privileges. The brother's chances

for success are just as great now as they were ten or twenty years ago.

The brother, to be truly successful, must also be truthful in all work and words. Don't while away precious time in idle gossip, which only involves one in trouble. The repetition of mere rumors often brings on a load of trouble, and many a young man has thereby lost a promising position. It doesn't pay to meddle in with the affairs of others. Be sure before you speak, and speak the truth, and nothing but the truth, so that your word may be your bond. It is safe never to say a thing unless you are willing to father it. When in the employ of another, ever speak the truth, and never try to deceive, for sooner or later the deception will be discovered and you will be discharged. "Buy the truth, and sell it not." Such a brother will be loved in the home, in society, in business, everywhere, for he can be trusted and taken at his word.

Honesty is another trait of the good brother. In his dealings with mankind, he does not need watching. No danger of such a brother ever trying to misrepresent or defraud. Although it may be to his own loss for the time being, nevertheless, he does that which he knows to be honest. He would rather fail honorably than succeed dishonestly. Whether in the home or in business relations, he is what he pretends to be, and men are not afraid to deal with him. A dishonest man may succeed for a time, but sooner or later his fraud will be exposed and he will find himself in the hands of the law. Henceforth the prospects of such a young man are blasted, and he will never be able to fully redeem himself. In the sight of God he may, but not in the judgment of his fellowmen.

This, then, suggests the environments of the brother. Some are born in humble circumstances, and yet even these have a wide field of labor for advancement. Let such ever realize that there is a step still higher, and let them make the effort to take that step. No matter what the circumstances may be, if a young man will put his whole soul in his work and determine to triumph over difficulties, he will succeed. But there are other conditions still worse for the brother. These are of the world, of the flesh and the devil. Trace back the cause of the downfall of some of our greatest men, and at the very beginning will be found, per-

haps, a little temptation. Yielding to that brought on a second. Others followed on in close succession, and soon evil habits were formed, until at last the inevitable end came. Label all temptations. Whether dishonesties, sinful pleasures, or whatever they may be, label them "Danger," "Poison," and keep far away from them.

The crowning virtue of a good brother is that he shall be careful of his religious life. If he has seen well to this, he will be able to resist all the evil, and as regards the good things, "all these shall be added unto him." Such a brother will not only be a power for good here on earth by his life and influence, but will also "glory his Father in heaven."

LOVE'S OUTLET.

LOVE is sure to find an outlet. God revealed His love in the gift of His Son, and such as truly love God will, in turn, express in word and deed their love toward the Son. The gift of love, without the grace of love, is lacking in its chiefest essential.

Love told in word alone is not of great power. It may be expressed with the eloquence of an orator, but though we speak with the tongues of men and angels and have not a love that is manifest in our lives, we are become as sounding brass or a tinkling cymbal. Although difficult to define, nevertheless, we know love when we see and hear it. Manifested in deeds, love gives its most convincing demonstration. Forgetful of itself, it seeks the happiness of others in beneficent ministry.

Although the act born of love itself may be forgotten, nevertheless, its influence lives on for ages and powerfully acts upon the lives of those who were the objects of its ministry. As the ivy, whether 'mid the cold blasts of winter or under the scorching sun of summer, still clings to and entwines its object, so true love, in its very nature, entwines with its clinging tendrils the dear heart and abides the same in cold and heat, in sunshine and storm.

CHILDREN.

THE child plays a conspicuous part in the family. The very name has shadowed around it that which is divine. When God would have us understand the blessed relation that exists between Him and His people, He does not use any scientific terms. It does not require a learned man to comprehend this relationship. The heathen may be made to understand its meaning, for God calls His followers His "children." No longer aliens, or strangers, but "sons and daughters," "children." What dignity is entwined about the "child"! The vagrants that wander homeless and parentless about the streets of our large cities, sleeping in sheds or under doorsteps, form the dark background upon which "children" stand forth in all their dignity and blessedness.

Those who have a happy home and kind and loving parents are objects upon which God Himself smiles, while He looks down in deep pity upon the unfortunate wanderers and outcasts. To have a devoted father and mother who point with pride to their loved one and say, "That is our child," is enough to awaken gratitude within the heart of every son and daughter who is old enough to know the meaning of such love.

From such an age of understanding until the time when the parents shall have gone to a higher home, the child has ever obligations which it owes its parent.

The child is the parent's hope, and every child would do well to fix that word in his mind and heart, for it tells the child's duty. He owes to his parents:

1. Honor. This should be marked in the life of every child. The very position that the parent holds in the family is one which requires the child's "honor." The child that refuses to honor the parent who has been a true parent is deserving of very little consideration. Yet there are many who in their general manner seem to forget the real meaning of the word. They speak of their parents in a careless manner, as of strangers. No child has a right to rudely contradict his parents, or to speak

discourteously to them. You may differ in your opinions, but always remember, if you are a child, that you should honor those above you in age and experience. Such children have God's promise of "long days upon the land," to say nothing of the obedience to the command of God Himself, who says, "Honor thy father and thy mother."

2. Obedience. Order is one of the first laws of heaven, and without obedience in the home on the part of the children, this highest of all laws will be most frequently broken. The observance of this is important for making the children law-abiding citizens. The child that has never learned to obey in the home will most likely be disobedient to the laws of the State. It bespeaks an evil nature and an unruly spirit in any child, to be disobedient to its parent "in the Lord." During the early years of its life are to be formed the habits that will govern and decide its future.

Obedience is honorable, while to disobey in the home is as disgraceful as disobedience would be on the part of a soldier. Even the Son of God Himself learned to obey His parents, "and he went down with them and came to Nazareth and was subject unto them." And He was also "obedient unto death, even the death of the cross."

3. Protection. This word implies much. It recalls the time when the parent protected the child. Hence, the child in turn protects the parent, because the parent first protected it. Strange to say, it seems sometimes easier for a parent to protect a dozen children than for a dozen children to protect that one parent. It is a most ungrateful child that will see its parent in want and not come to his rescue. Parents who have done their part by the child deserve, in turn, that the child do its part by them—not only when they are in health, but especially when old age or sickness renders them incapable of caring for themselves. It may mean a sacrifice on the part of the child or children; nevertheless, there was a time when the true parent had to make a great sacrifice for the child.

4. Esteem. The child that would truly be the fulfillment of the parents' hope must esteem them. There should be that unadulterated love and respect that will cause the parents to know that they are being held in high esteem by their children.

Those who refuse to show such respect generally regret their actions in later years, when it is too late to make amends for their neglect. "I would give my right arm," said a well-known man, "if I could forever forget my treatment of my mother." Absalom saw when too late what it meant to be disrespectful to a father who had done the right thing by his son. When once father or mother are no more, then the eyes of many neglectful children are opened to a sense of their neglect. A kind word spoken, a kiss on warm and loving lips, a glad day of tender love, all these outweigh an age of mourning hours, when once father and mother are no more.

Not least of all, the child should be a Christian in the home. No matter how religious it may be in the church on the Lord's day, unless the religion be carried into the home it will profit but little. The reading of God's Word each day by the child and the evening prayer are great object lessons to an unbelieving parent of what is in religion, and many have thereby been led to the true light by their children. Thus is fulfilled the promise, "A little child shall lead them." Such children will grow up to be an honor to their parents in their old age, instead of being a reproach. If for no other reason, the child should ever be careful of its life and character in order that it may cause the parent to feel richly rewarded for all that has been done for it in early life. Every one should therefore live in such a manner as to be not only an honor to his parents, but also to be a "child of God."

SOCIETY'S DEMAND UPON ITS YOUTH.

SOCIETY has a right to make demands of its youth, just as the parent who has been true and faithful to the child has a right to expect and even demand something from the hands of the child in his old age. As the young enter life, they have awaiting them much that will be helpful in making it a success. Their forefathers have gone before and opened up a great highway to fame and success, along which the youth of the present generation may walk, enjoying the rich heritage achieved for them by their ancestors.

In every department of life there is much to tell of the sacrifices and denials of those who have gone before. With our large

libraries and schools of learning, one is apt to forget that there was a day when rich privileges like these were not enjoyed—in fact, were not heard of. The researches made by men in science and all other branches of knowledge have brought unlimited opportunities to the youth of today. The present high state of civilization is not the result of a day or generation, but from the beginning of time, down through all the ages, there has been the gradual fashioning and moulding of the present. We live in the land of the free and the home of the brave, but we are apt to forget the men and women who brought about these happy conditions for us. We receive gifts and enjoy them, but we must also remember the giver. Having thus abundantly received should cause every young man and woman to reciprocate that with which they have thus been favored. We are debtors to society, and are responsible for the manner in which we allow the present to pass by. Even religion, with its manifold blessings, is frequently lost sight of as regards its origin. We reap the rich harvest and enjoy the golden grain, but we must not lose sight of those who planted and watered with their very blood and tears. The martyrs, who were burned at the stake or stoned to death for the cause of religion, should ever be remembered so as to make us all the more ready to live and even die, if need be, for that which is right and holy.

The greatest industries of today, the inventions and all our methods of progress are but the results of thoughts and ideas wrought out by those who have gone before us. What has been done is possible to be repeated and even improved upon. It is a great mistake for any one to think too little of his or her ability. Rather cultivate and develop even the smallest gift. It may only be a thought in the mind of some young man, an idea conceived by some young woman, but that thought or idea, if properly developed, may awaken the very world and bring a blessing to many thousands of people.

No other period in life is more critical than youth. It is the cross-road point of life's journey, and because of a wrong choice of the two ways, many travel along the path that leads to disappointment and shame. Unless judgment be exercised and precaution taken at this period of life, what follows will most likely be failure. It is the time for acquiring that knowledge which will enable the young to become honored men and women.

Only when early precautions are taken will there be a happy and peaceful old age. Many who stand on equality at the period of youth are widely separated in manhood and old age; the one has been careful in the formative period, moulding his life into a vessel of honor, while the other made the cast of youth imperfect, full of flaws and defects, which mar the after life. Many begin manhood with a heavy mortgage of youth's sins and infirmities resting upon them.

The youth are morally responsible to society for the manner in which the early years of life are spent. A man can not recklessly squander his time and talents, neglect personal culture and purity, and say that it is no concern of the public. He is responsible for his conduct and life, and if he be truly honorable he will endeavor to meet the responsibilities which rest upon him.

It is not difficult to see who is the greater blessing to society, the man who is industrious, careful of his personal appearance, honest in his general conduct, or the man who is loud and foul-mouthed, slovenly in his personal appearance, unmethodical in his doings. The "don't care" sort of young man is never apt to make much of a success of life.

"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire and clean."

But, while society has a right to demand of the young an early interest in temporal matters, there is still one thing more important than all others, and that is that the Creator be remembered in their youth. The young man may be inclined to laugh at the idea of being religious. His evil nature may prompt him to enjoy for a brief season the pleasures of sin. But it is a foolish man who will set his house on fire for the sake of seeing how it looks when it lies in ashes. It is better to profit from the sad experience of others.

Even from a worldly standpoint, it pays a young man to be religious. He will be more successful in business, will be more highly respected, and will not have the regrets of such as indulge in sinful pleasures. It is easy to lose a good position. It is not difficult to spend hard-earned money. In a short time pure character and a good name may be destroyed. But it takes a long time to regain all these.

Not only for personal reasons, but also because the youth owe it to society, should they be religious in their lives.

What would this country of ours come to without religion? Our daughters would not be safe on the street, and mere brute force would largely rule. The French philosopher was about right when he called "religion a good policeman." It is religion that suppresses crime. It is religion that cares for the poor and orphans. It is religion that looks out for the care of the aged. It is religion that gives comfort to the sick and sorrowing. Sir Walter Scott on his deathbed advised his friend to be good and religious because, said he, "nothing else can comfort at such a time as this."

Let the youth study the lives of great men, and remember that the

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

REMEMBER.

"A soft answer turneth away wrath."—*Proverbs, 15:1.*

"Charity suffereth long and is kind."—*1 Corinthians, 13:4-8.*

"As much as lieth in you, live peaceably with all men."—*Romans, 12:18, 21.*

"The peacemakers . . . shall be called the children of God."—*Matthew, 5:9.*

"Seek first the kingdom of God."—*Matthew, 6:31-34.*

SUNSHINE IN THE CHURCH.

IF there is one place on earth where there should be "sunshine," it is in the Church. From the very nature of things this is to be rightfully expected. The Rising Star of Bethlehem cast its bright light, gradually eclipsing the night of sin and darkness, until at last the great Light of the World shone forth in all its splendor. In the Christian Church its glorious beams are brightest; and it is there a "sun" that "shall no more go down," for the "gates of hell shall not prevail against it."

A mistake is made by many Christians, who, upon entering the Church as members, seem to regard all sunshine and cheer as for them a thing of the past. Although they would seriously deprecate the idea of living the life of a secluded saint, yet many cut themselves loose from all that is bright, cheerful and lawful in the sight of God, so that they themselves really lead a life of seclusion.

True, the Christian should separate himself from the world in the sense of not being of the world, and yet God does not expect His children to separate themselves from lawful and legitimate enjoyments. We are enjoined to use this world as not abusing it. God does not want us to wander about with gloomy faces. Gloomy Christians are rather a hindrance than a blessing to the cause of Christ. They repel, rather than attract, others to become followers of God. Men and women are not better Christians because they may happen never to smile, nor is the ideal Christian generally found among those with pale faces, wasted forms, and hands constantly clasped in prayer. Sepulchral looks and expressions are no guarantee of devout piety. Although Mary at the tomb of Christ was sincerely in earnest in her faith, yet Christ would not have her to be in darkness. Accordingly, He appeared to her at the sepulchre, letting thus fall upon her soft, shining rays from the true Sun of Righteousness, that He might make her all the better and stronger in her faith; for what Christ wants is not sepulchral but sunshine faith.

A man is not a better Christian because he may happen to walk along the shady side of the street, with thoughts of death and the grave uppermost in his mind. Usually the best workers in the Master's vineyard are those whose habits are the most foreign to asceticism. Sunshine Christians do more effective service for the Lord than gloomy persons. Christ Himself came to give joy, and not sorrow; light, and not darkness; cheer, and not gloom. In fact, the nearest to a saint on earth are those who carry the most of God's sunshine about them, for thus they are bringing heaven down to earth. No one would regard a dark, rainy night as more heavenly than a bright, sunshiny day; neither is a sad, melancholy person more heavenly than a bright, cheerful individual. The roaring of the thunder and the flashing of the lightning upon the rough sea at night are not as indicative of the love of God as is the smiling of the sun upon a beautiful bed of flowers; nor is it any indication of the soul's love of God that the individual happens to wear upon the countenance a look of terror and sadness. The rose is not less attractive to God because it is beautiful and fragrant. Far more Christlike is the soul that, at proper times, can leap for joy and cause the face to light up with bright smiles and laughter. When Christ came to the world the angels shouted for joy. Why, therefore, should the Christian be sad because Christ has entered into his life? Should he not rather rejoice and be glad? Is it not true that "a merry heart maketh a cheerful countenance," and, if Christ in the heart brings gladness, why not let it appear in the countenance, and thereby attract others to Christ because of the joys of Christianity? The world shows its brightest side and attracts thereby. Why not let the true "sunshine" of religion shine abroad in life, that by its sweetness, its attractiveness, its "ways of pleasantness," its true light and glory, men may be won from darkness to light? Indeed, the cause of Christ is not only frequently misrepresented by gloomy Christians, but is put to a decided disadvantage. Instead of being a thing of gloom and sorrow, the religion of Christ is the very opposite. It cheers, comforts, consoles, and is real "sunshine," giving strength, life and beauty. It was not Christ who brought sorrow into the world, but the devil. Sin accordingly brought not only death, but all the ills and woes of mankind. True religion, on the other hand, means happiness,

not only hereafter, but now; for it has the promise of the life that now is, as well as of the life of glory to come; and the more of heaven we bring into our lives now the happier we will be.

A man is not more beloved of God because he may conclude to retire as a hermit into solitude that he may do no more iniquity. God is rather pleased to see His children living as saints in society, that they may the better serve Him by walking in His ways. "Be joyful" is a divine command; and joys that are brought to Christ become a wing to lift the soul nearer to heaven.

Christians will do well to bring fewer sorrows to Christ and more joys, saying:

"I bring them, Saviour, all to Thee,
Who hast procured them all for me."

Religion is neither bondage nor darkness, but liberty and sunshine. Joys beget joys, and pondering over our joys multiplies them. The more we utilize our Christian joys, the more joy will God give to us. "To him that hath shall be given."

The Kingdom of God, as offered to the world, is a kingdom of light, full of hope and "good will." The world was anxiously waiting for the coming of "the fullness of time," and when once that was realized, then arose the cry, "Arise, shine, for thy light is come!" Christians of today, accordingly, will do much honor to the cause of Christ and the Church, if they will rise up into the real "sunshine" of religion, and so let their "light shine that others, seeing their good works, may glorify their Father which is in heaven." Better be a singing Christian than a fault-finding Christian. What the Church of God needs today is not more light, but a proper use of that which Christ has given us. It is the hiding of the true sunlight of Christianity that drives an Elijah into the wilderness, causing him to rather die than live. It is the gloomy Christian that sits down in despondency, like Jonah beside the withering gourd. Such Christians soon grow weary in well-doing, because they lack the real life-giving power that is necessary for true and effectual work for the Master. Sunshine Christians, on the other hand, are so delighted in the work of Christ and the Church that they do not waste time in "murmurings and disputings," but in all things are ready to give thanks to God and offer their services to the glory of God and the welfare of the Church. It is the usually petulant and despondent Christian who first grows tired of the work of the Lord. Being easily

discouraged, the work is abandoned, and the cause of Christ suffers. It is far better to go forth like the faithful sunbeam and fulfill the mission of joy, for thereby service will become a pleasure, and the Master's work done cheerfully, according to the wish of Him who "loveth a cheerful giver."

As the morning sun rose and its beams of light fell upon the ancient statue of Memnon, the statue was supposed to become musical. It was thus that the rising Sun of Righteousness caused the angels to burst forth into singing as the beams of morning light fell upon the sin-darkened world; for when once salvation comes into the soul, not only is the darkness eclipsed by the light of the Gospel of Christ, but the soul bursts forth into singing. Salvation is the lifting up from "the horrible pit." It is deliverance from bondage; it is freedom from captivity; and who could help but rejoice and be glad for such a deliverance? We need more singing Christians, who will not only sing to the glory of God in the church, but who will in their homes, in business, everywhere be singing Christians—if not in real song, at least in spirit—that their light may not be hidden under a bushel, but be as a light-house to lead others from darkness to light. When the Psalmist speaks of his deliverance, he not only tells of his being lifted up, but that a "new song" had been placed in his mouth, "even praise to God." Such Christians will labor in the Master's vineyard with the same kind of enjoyment that characterizes the father who, because of love, will endure all manner of sacrifices for the welfare of his family. Singing Christians are most likely to be faithful servants of the Lord, for their services are lightened because of their sweet natures and sunny dispositions.

"The heart that trusts forever sings,
And feels as light as it had wings."

BETTER WHISTLE THAN WHINE.

If you have a little headache, or a pang of any kind,
Don't sit down and count your troubles, but leave gloomy thoughts behind;
You'll feel better if you're singing than to sit and cry and pine,
For to whistle is far better than to sulk and mope and whine.

SUNSHINE IN LIFE.

CLOUDY and rainy days soon grow very monotonous and we long for the "sunshine." An occasional rainy day brings rich blessings, causing the earth to bring forth "seed to the sower and bread to the eater"; but continuous showers and clouds would destroy all. Plants which grow up without the warm rays of the sun and the light of day are usually frail and sickly. This is doubly true of persons; for to be cut off from the bright sunshine destroys both health and beauty. Sunshine is the great power for life and strength. Epidemics are less apt to rage in homes exposed to sunshine than in houses in dark places. Even in the same house, rooms exposed to sunlight will be healthier and repulse epidemic influences better than rooms where no sunlight enters. There is health in the beams of the sun and healing are its powers. It is a serious mistake to draw down the blinds and bolt the doors and bar out that which drives away dampness and disease.

The daily value of sunshine is something beyond comprehension. But if such be the value of sunshine to nature, what must be its importance to mankind? Many, however, are living in dark, damp, unhealthy apartments, thus undermining their physical strength, to say nothing of the destroying effect upon the spiritual powers.

It is questioned by some whether or not there is really any "sunshine" in life. They are so encompassed with darkness that they fail to see even the borders of the clouds brightened by the sunshine beyond. Accordingly, life becomes to such a continuous journey through the wilderness, with nothing but sorrows, cares and worries. This kind of living soon becomes a fixed habit, and the unfortunate one begins to shun all that is cheering, seeking instead places and moods of solitude.

Is this, however, the proper conception of life? Did God place man in the world to make him miserable? Was creation a thing of torture and punishment to mankind? What is life intended for? One of the great aims and purposes of life is to glorify God and be prepared for a higher life beyond; but surely that is not

all of life. Why did God place in the world so much of the beautiful, if He did not intend that man should lawfully enjoy that which is just and true? Why is it that the little babe so soon learns to smile, if God never intended it to be anything else than sad and melancholy? Longfellow says: "Into each life some rain must fall, some days must be dark and dreary," and yet it is also true that there are a great many days of bright "sunshine." That there are times when smiles are almost impossible, no one will question. When the heart is broken it cannot well be "merry"; but often it is sad when it should rejoice. It was Solomon who said, "A merry heart doeth good like a medicine." God did much to meet this requirement in man's nature when, at Creation, He made provision to gratify his æsthetic tastes. Forms of beauty are carved all along the mountain ridges, across the vault of heaven, on land and on sea. By day, all nature presents scenes of beauty to please the eye and cheer the heart; and by night there are bright stars to hang out their golden lamps in the infinite dome of heaven. On the mountain tops and on the hillsides God has planted the flowers to bring cheer and sunshine to the traveler as well as to the sick room. These emblems of purity and love, tokens of esteem and congratulations, are rays of sunshine to the aged, and are the silent language of love and gratitude to both rich and poor, to the young and old. It was for this reason that Wordsworth wrote, saying, "To me the meanest flower that blows can give thoughts that do often lie too deep for tears." Flowers, therefore, in themselves are marks and evidences of God's love toward humanity, beautifying and adorning the works of His creation for the happiness of mankind. As on land, so in the deep, God has provided for the beautiful. The corals are the flowers of the sea, while their bones become jewels for the human race. Thus the animal, vegetable and mineral kingdoms are all marked by beauty and delicacy on the part of the Creator. From this it will be seen that life is not the gloomy something which many would make it. God has given too many evidences of His purpose to cheer and ennoble life, for us to regard it as something not worth the living. Many of the unfortunate environments of life are made by man himself. Life is not a game of chance; nor is man what he is because of circumstances external. It is a very easy and pleasant thing for one to try to excuse himself and his sins by saying that it is all owing to original and hereditary infirmities. According

to such a theory, man is nothing more than a mere machine—a slave—from whom has been taken away all freedom, power of choice and personality. Such is not the man "made in the likeness of God," with knowledge and power of rational choice capable of determining his own action and character—an endowment wanting in all the grades on earth below man. It is quite true that some are born amid unfavorable surroundings which are conducive to vice and crime; and yet man was created with a personality, a power and adaptation of nature and constitution, to live in all respects in harmony with the will of God.

This fact is being illustrated almost every day by men and women who, emerging from the gloom of such environments, are living in the "sunshine" of life's choicest blessings. As from the rags in the ash-barrel man is enabled to make beautiful white paper, on which a queen's hand might rest unsullied while she writes her name upon it, man may so change his surroundings by effort and perseverance that the very environments may be made stepping-stones to glory. As from the miry bottom of a lake there may come forth a tiny blade, gradually rising until its top is above the water, opening and laying over the water a large leaf, above which then appears a most beautiful pond lily, unspotted from the mud at its base, so man may rise up from "the horrible pit and miry clay" of evil surroundings to a place of honor, respectability and esteem. The great sculptor saw in the rock before him the possibilities of an angel, and, accordingly, Angelo, with hammer and chisel, proceeded to take the angel from the rock. The artist saw in the paint and canvas the possibilities of a wonderful painting, "The Descent from the Cross," and promptly Rubens set to work to put it upon the canvas before him. The potter sees in the mass of clay at his side the vision of a beautiful vase, and at once endeavors to bring into existence the possibilities that lie before him. Thus man has capabilities in and before him which, if properly used and developed, may bring forth honor and esteem. It is because of this very fact that God often reaches down and picks up immortal diamonds and bright jewels of humanity from seeming beds of sand.

Life has its "sunshine," in which man may, if he will, walk and enjoy its benign influence. He may at times find the way rugged and steep, but with the Cross of Christ comes the sweet halo of light that brightens even the darkest path. The wayfarer stands, therefore, faithfully by the Cross of Christ, looking unto

heaven, from whence cometh help and cheer, and is quickened for greater progress along the journey of life.

There is "sunshine" in the world for all. God did not cause the sun to shine merely for a choice few, but intended that all should enjoy its blessed rays; but if man will walk constantly in the forest, he cannot expect to find much sunshine. This is true of life in a large degree. A man can by proper conduct cause even the little hut to be a paradise, while the humblest position in life, if an honorable one, can be graced with pleasures and success. We are free to make our own associates and to form our own habits, and these in a large degree determine and mould character; and character makes life.

Samson made his own environments when he visited Gaza, and most of the prisoners of today could tell how they, by their own sins, step by step, paved the way that led behind prison bars. Small sins, little dishonesties, evil doings, are the small cobwebs that gradually make the rope of habit and environment. According to the same kind of reasoning, man may break loose from the dark places and step forth into the glorious "sunshine," as God intended he should. Thus life has for every one a place of honor and esteem, a place of sunshine, where God would have man walk and live. Those who seize their opportunity will find much in life for which to be grateful, thanking God that they live, not in darkness and clouds, but in "sunshine."

Even in the darkest places of life's environments can be seen some ray of sunshine, whereby we may be led from darkness into light. To sit down, however, in despondency and give up in despair is to neglect availing one's self of the light; to surrender thus is cowardly rather than showing one's self "a man." It is far better to climb up over the stones of misfortune and offense, transforming them into stepping-stones to success and glory. No matter how dark may be the night, remember the darkest hours immediately precede the dawn. Many thus give up in despair, when by a little more perseverance they would have emerged from the darkness into the dawn of hope and happiness.

Many indeed are the persons looking down at self, with eyes closed to the angels just over and around them. A vision of angels may be seen just beyond the clouds if we will but look for them, and the light of their countenance will brighten the darkest spot.

Not only is there a possibility of finding the "sunny spot" in life, but when such a spot is found, there is a stimulus for

greater activity. Persons will accomplish far more by being cheerful in their work than those who labor with dissatisfaction and complaint. Carlyle expresses it thus:

"Give me the man who sings at his work; be his occupation what it may, he is superior to those who follow the same pursuit in sullen silence. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue while one marches to music. The very stars are said to have harmony as they revolve in their spheres."

THE SICK.

IF there is one class of persons that needs assistance, it is those who are cast upon beds of sickness. As long as one has health, he can get along in the world; but when upon the bed of affliction, then man realizes his utter weakness and helplessness. Until that time he may think himself strong and of some consequence; but when sickness or disease lays hold of him, then he is conscious of his dependence and needs. It thus happens frequently that in sickness we are made to appreciate more fully the truth of the words of the apostle when he said: "When I am weak, then am I strong," for in our weakness we are made to feel the need of a higher power than self, and our thoughts are turned toward Christ as the great Physician. What a consolation it is to the Christian man and woman to know that in their sickness they are perfectly safe in the hands of their Master! Earthly remedies, as applied by kind friends and skilled physicians, are often supplemented by the blessing of Christ, "Who healeth all our diseases." Many a life has been spared and years of usefulness added because the Lord blessed the agencies that were employed for the restoration of the sick. "The prayer of the righteous availeth much," and when human agencies are employed and carried to God in prayer, then we may reasonably expect a blessing for the welfare of the sick and to the glory of God.

The stony pillow on which Jacob's head rested one night at Bethel became to him the sweetest pillow of all his life. There he saw as he had never seen before; for the very heavens were open before him, and the Lord Himself spoke words of comfort to his soul. Has not the sick pillow thus often proven to be the sweetest pillow of all life? Indeed, the capacity for suffering is

one of the noblest powers of the soul. Its exercise in sickness gives us a union with Christ more actual and palpable than is found in the mere obedience to the will of God in our daily occupation amid life's manifold outward blessings. Like Christ, our Elder Brother, we are thereby being made perfect through sufferings. Just why our Saviour allows some of His choicest followers to be confined to rooms of suffering, and others to be cripples for life, is not for us to know. "Now we see through a glass darkly," and "now we know in part." One thing, however, is certain, namely, God never makes a mistake. Paul had given to him a thorn in the flesh, but Paul's usefulness was not destroyed. In his imprisonment at Rome, Paul was made to preach to far more than if he had preached in the city itself. His Epistles are sermons preached today.

The farmer flails the wheat, not to destroy its value, but to make it valuable by separating it from the chaff. During the process of separating the two, the wheat, could it speak, would reason as do many that are sick: "Why should I be so harshly treated? What have I done that I should be thus dealt with? If God never makes a mistake, then why must I be confined to a sick bed when I could be doing so much more good in active life?" First of all, Christ Himself "was a man of sorrows," and we are to remember that the servant is not greater than his master; if Christ, Who was without fault, had to bear His cross, let us not grow weary in well-doing. Sickness does not necessarily mean judgment. It is often rather misfortune. But God over-rules all, and will in the end over-rule life's misfortunes, not only to His glory, but also to our good. This then suggests a further reason why the sick bed may be serving a happy mission. As the sculptor, passing by, saw in the rough piece of marble lying in the quarry an angel; so God sees in the heart of every man and woman an angel, which, if properly carved from the heart by the grace of God, will make a saint for the redeemed in heaven. It is, therefore, far better to undergo the process of the providential carving of the Divine Sculptor, Christ Jesus, and be thus transformed by the renewing power to the likeness of Christ, than to escape the sick couch and be barred out from the Kingdom of Glory because of "not being like Christ." In sickness, pray for recovery; and yet pray as did our great Master, who taught us how to pray: "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

SUNSHINE FOR OTHERS.

IN a dark room lies a sick person. The darkness of the sick chamber is but typical of the gloom of the soul. Suddenly a bright, warm beam of sunshine falls upon the face of the sick, and it seems as if new life had come.

How like many weary travelers in life whose path appears to lead through dark shadows! What cheer is brought to such as a beam of sunshine falls upon them, tenderly and softly whispering a message of peace and love! The shower of tears is accordingly often transformed into a beautiful rainbow of promise, of cheer and hope, because of a beam of sunshine that has fallen from some kind and unexpected friend. We hear it often said, "I wish I could do some good." The plain solution for such persons is to go and do it.

Unfortunately, there are too many "Levites" in the world. They see the poor man lying by the wayside, they hear his cries, they are conscious of his wants, but they have no time to waste over him. They are hopeful that some one else will let fall a sunbeam upon the poor mortal. The great difficulty is, generally speaking, people are too selfish. The ancient walled cities were typical of many modern people, who are walled up in self. Appeal to them in any way you will, you can find no way of approach, no door for entrance into that "walled-up self." Doors of sympathy, of love, of admiration, that are wide open in others, are hermetically sealed in the selfish person. It requires the warm rays of Christ's loving pardon, of His sacrificing life, to open the doors into such selfish hearts. As the icy king of winter must relinquish his cold grasp as the warm breath of the Virgin from the South is blown over the icy links that bind nature, so the warm beams of Christ's love, as they fall upon the icy, selfish heart, cause it to expand, breaking down the "walls of selfishness," causing the soul to burst forth into singing and to respond to appeals formerly rejected. Many have to learn the wisdom of the Apostle's words, "Rejoice with them that rejoice, and weep with them that weep." Christ's whole life was one of making

"sunshine" for others, and He never allowed a single opportunity to pass without availing Himself of its privilege. The great aim of His life was to "do good," to make others happier and better. Christ came from a place where there was no selfishness, and He would teach the world a lesson of unselfishness—a lesson which needs to be taught today, in the home, in the Church, in daily life, on land, on sea, everywhere; for wherever mankind lives there you will find the bitter weed of selfishness growing, and in many places a bountiful harvest is being reaped to the injury of others.

Accordingly, shadows, instead of sunshine, are being cast across the pathway of many in their journey through life. True, some are the shadows of one's own making, and yet it was just for such persons that Christ came into the world, and for such He laid down His life, that through His sufferings and death they might have everlasting life. His whole life was a forgetfulness of self, that thereby He might give light and life to others who were yet in darkness. He would go far out of His way to meet some poor unfortunate soul, if He might be enabled to let fall upon it the benign influence of the warm beams of sushine and pardoning grace.

And at times, when others would censure Him for His forgiving and loving nature, He would rebuke them by reminding them of their own shortcomings, asking such as were without sin first to cast the stone. It is so easy to overlook the personal "beam" while scrutinizing the "mote" in another's eye, that we are prone to cast stones indiscriminately, without first endeavoring to lift up the fallen and cheer the faint. We delight in writing the vices of others upon the tablets of memory and their virtues in the sands, while Christ's method was just the opposite. He wrote the vices in the sand, that they might soon be washed away and be lost sight of forever in His forgiving love, while He would write their virtues upon the tablets of love and memory and engrave them in the rock forever, that even in heaven there might be a record of the good things done. This is not the way of the world. Let some one step aside into darkness, like Hester in the "Scarlet Letter," and soon the brand is put upon them both in the Church and in society, while at the same time the same people are praying, "Forgive us our trespasses as we forgive those that trespass against us."

Not every person can be great in the sense of being a ruler, or a millionaire, or a Paul, and yet the humblest persons can

scatter seeds of kindness that will bring forth a harvest of "sunshine" in the soul and life of their fellowmen.

It was because of this that Christ commanded Peter, "Feed My lambs," for our Saviour realized the importance of having every man kindly look after his fellowmen. He saw the needs of humanity, and sought to instill into the human race such a spirit of doing for others as would make of this world a fit abode for pilgrims in their journey toward the heavenly Canaan. "Feed my sheep; feed my lambs," is the command given to all who are in any way able to add to the comforts and happiness of others.

Society is bound and knit together, not by selfishness, but by sympathy. If these bonds of sympathy were multiplied sufficiently in the world, there would be a golden network that would keep out all that is dark and gloomy, forming on earth a paradise of sunshine. Christ stands in His universal relation to the world through His unselfishness and sympathy.

Such as have carefully read the Epistle to the Hebrews cannot help but be impressed with the clear statement of Christ's sympathetic relation to mankind. Upon Divine authority, we are informed that Christ was "a man of sorrows and acquainted with grief." By His own individual experience, therefore, Christ is duly qualified to be a helper and a friend to such as need a friend, "for in that He Himself suffered, He is able to succor," being "touched with the feeling of our infirmities." What would Christ be without sympathy as one of His chief attributes? What would the world be without sympathy? What would man be? It is sympathy that is one of the great redeeming features of man and the world. Take away sympathy, and you have but little left to elevate character or ameliorate misery. It is not the cold, rigid law that reforms and upholds a nation, but the Gospel of Jesus Christ spread abroad by unselfish and sympathetic men and women. Human laws are usually selfish and repulsive, while the Gospel of Christ is unselfish, sympathetic and peaceable.

A cultured mind will always make a charitable allowance. It is the lack of sympathy that "thinketh evil," for, as Paul tells us, our vision is not perfect, because "we see through a glass darkly."

On account of this fact, many have been the wars waged between both nations and individuals; for a want of sympathy leads to a hasty judgment, and such hasty judgments are usually erroneous because seen through "dark glasses."

One can scarcely know the value of a kind word, a friendly press of the hand, or an encouraging smile. Many lives are sustained and buoyed up by the atmosphere of sympathy and the sunshine of friends. On the other hand, many are the lives that are saddened, and untimely are many graves, because of a lack of sympathy. Sympathy is life and sunshine to the despondent; and, as the moon shining upon the troubled sea brightens it, so sympathy may not entirely remove the burden of life, yet it brightens and lightens it. It is accordingly not only a privilege to thus make "sunshine" for others, but God requires that we do it. When Elijah was enveloped with clouds and shadows of despondency, God sent an angel to cheer him and give him new courage for the beginning of a new work. When Christ was in agony in Gethsemane, God sent an angel from heaven to strengthen Him; and so, today, we are to be God's ministering servants here on earth, to help bind up the broken hearts, and, in sympathy, let fall some rays of sunshine across life's pathway. Thus will the weary and heavy-laden, traveling along the journey of life, like Paul, "thank God, take courage," and go on their way rejoicing.

A Christian who has health does not carry out all the teachings of the "Law and Gospel" by sitting in a rocking-chair and reading the Bible. For a Christian to do nothing with religion but selfishly gormandize without exercising in the Master's vineyard, is but to biliously enjoy (?) in misery what might, under proper conditions, prove a blessing to self and sunshine to others. Every sunbeam that paints a flower or cheers a sick room costs a portion of the sun's substance; and so, to give to others and be a blessing means a cost to self. When Christ healed the woman who had been a sufferer for twelve long years, it cost Him part of His power, for He said, "I perceive that power hath gone from me." Help others, and let that help cost you something. The cost will more than repay the giver, for it is the quality of mercy that it is twice blessed, "it blesseth him that gives and him that takes."

Although from the memorial inscriptions of tenderness and love, as found on marble tablets in cemeteries, one would conclude that none die but such as are very good; yet there is one thing that is a fact, namely, many are living who are not "very good." They have need of being made better, and the ones to make them better should be the Christian men and women whom Christ has com-

missioned to "go forth and make disciples." Many indeed are waiting and are ready to be made better, if only some kind friend will come and let fall a little sunshine of compassion across the path of the sinner. The sunshine of Christian love will do much toward sweetening the moral atmosphere in general, and thereby preventing the accumulations of elements of danger, which so often find their ultimatum in an explosion or a revolution. The social dangers attending our modern system could be largely averted by a little condescension on the part of many to the scattering of sympathy and compassion upon the path of the more unfortunate. More recognition of friends and others on earth would afford a larger field and opportunity for the recognition of friends in heaven, and, at the same time, would be a great stimulus to the discouraged and disconsolate of society in general.

There is a reflex action which attends all acts of kindness and efforts on the part of the good to scatter sunshine. A "healing" balm attends all such efforts, and the more general such deeds of charity and kindness, the more will be realized the blessedness of the inspired saying, that "the rich and the poor meet together; the Lord is the maker of them all."

FIDELITY IN CHRISTIAN DISCIPLESHIP.

THERE is a business end in being a follower of God. The Lord Himself once said, "I must be about my father's business." The servant is not greater than his Master, and every true follower of God finds that to live a truly Christian life involves a business enterprise.

And yet, there are many who call themselves Christians, who, if they attempted to carry on their worldly business with as little interest as they give to religion, would go into bankruptcy within one month's time. It seems strange that some people should expect to live a Christian life without making any effort to do the things which are pleasing to God. They are entirely unlike their Master, for He made the business of God His first and chief business. Is it any wonder there are many today who are back-sliders? They spend six days at worldly business and rob God of even the seventh day.

With not a few, living a religious life is nothing more than going off on a holiday jaunt. And yet the Lord says, "If any man would come after Me, let him deny himself, take up his cross and follow Me."

There are worthy compensations in being a true follower of the Lord as our Master. When we follow Him, we become like Him. Two persons can not travel together except they agree, and if we walk with the Lord, we will imbibe His traits. We will not only become "like Him" hereafter, but in this present life, we will bear about us the marks of Him who loved us and gave Himself for us. We will imitate His holiness, His mercy, His love, His forgiveness, His endurance, His good works, ever going about "doing good" wherever the opportunity and time affords.

Such followers of God have most pleasing reminiscences. They can look back over their past lives with delight, to know they have not lived in vain, nor labored in vain. They can recall how that time and again their very shadows have been healing shadows, and their words like honey from the rock to those who heard them. The end of the lives of such men and women is the "joy of the harvest," for having sown plentifully of that which was good, they reap plentifully according as they sowed. Such men and women can die in peace, for the past to them is happiness, while the future is bliss beyond measure. Wherefore, make a business of your religion, serving God with at least as much zeal as you do your worldly business.

GIVE IT IN LIFE.

If you've a rose to give
Give it in life;
If kindness you would share
Give it in life;
For when loved ones are dead
'Tis then too late to give,
So of the good you'd give,
Give it in life.

YOUR BUSINESS.

UCCESS or failure in life depends largely upon the individual himself. Of course, there are always exceptions, occasioned by conditions or environment which are either helps or hindrances. Some, from their birth, are handicapped by hereditary weaknesses and passions. Others there are, who are sheltered and shielded, having back of them an ancestry which crowns them with glory and honor. And yet, man is not a machine, a weather signal to move as the wind blows, but if he be a man at all, a strong man, such a man as God intends he should be, then he becomes largely the architect of his own fortune. The Temple of Fame has no room in any of its niches for those who lack resolution and noble purpose. Life is real, life is earnest, and he who would live a real life must be in earnest. The trouble with some people is, they are much like an empty bottle with a cork in it; the whole ocean could not fill such a bottle. In like manner there are some minds that are not only empty—they are closed against everything that is good, honest, just and of good report. One man accordingly looks at a block of marble, and all he can see is rough stone, while another sees in it an angel, and at once sets to work to liberate the angel. One man sees in life nothing but failure, and he never gets anything out of life but failure; another, however, sees great possibilities and opportunities, great responsibilities, and with good judgment, enthusiasm, energy and perseverance, makes life worth living both for himself and for others. One man, unwilling to study, spending his evenings in self-indulgence, takes his pen and writes an article which finds a place only in the waste basket; while another, who has been willing to make self-denials, who has burned the midnight oil, not in the theatre, at the dance, or over a pack of cards, but rather over his books, takes his pen and writes a "Recessional," for which he receives from the *London Times* two thousand dollars. That is the difference between the indifferent and Rudyard Kipling. The one, refusing to pay the

price, fails, while the other, having paid the price of careful preparation, wins at the opportune time. One man goes forth with an elaborate fishing outfit and catches absolutely nothing all day; while another, with an apparatus prepared by a jackknife, comes home at evening with a basket full of fish. What is the difference? The answer is simple. The one knows how to catch fish, and the other does not. The same waters, the same fish, but different fishermen. The same principle holds true in almost all trades and callings. It is not simply the man behind the rod, but also the man behind the gun, behind the plow, behind the plane, behind the counter, behind the pulpit, behind the editor's desk, that determines to a large degree whether or not the fish will be caught, the game brought low, the fields enriched with golden grain, the castle built, the goods sold, the church filled, or the papers read. If a man wants to succeed, he must hustle in earnest. He must not expect some one else to hustle for him; if he does, he will be sorely disappointed. He who waits for conditions, instead of making conditions for himself, is likely to stand idle, and while his neighbor is reaping the golden grain, he will get only the chaff. He may ridicule his neighbor, may criticise his methods; but nevertheless his neighbor is reaping blessed results while he laments his own sad plight.

This, therefore, naturally leads to the conclusion that there are certain principles in business which need to be observed if true success is to be won, and a worthy life lived.

ATTEND TO YOUR BUSINESS

is, accordingly, the first suggestion we have to offer. Business needs looking after, and the one to look after yours is none other than yourself. Many a man has failed because he has neglected his business. If you leave it to some one else, you need not be surprised to find, in a short time, that there will not be any business to look after. It is much easier to fail than to succeed, and comparatively few successful men have prospered because others planted and watered for them. They who wait to be carried on the shoulders of others will wait a long time, and to expect others to turn the grindstone for the sharpening of tools that are not their own, is to wait in vain. Some would doubtless rather take off the sharp edge and impede your progress. They have smiles for you when you can be of use to them,

but they forget you when once they no longer need your services. Man must sharpen his own tools, attend to his own business, think for himself, have a creative mind, make opportunities, redeem the time, be a leader, if he would achieve any degree of success. The man of achievement is one who knows how to get things done, and who does many of them for himself. Time-servers, clock-watchers, eye-servants, machine-like men never turn the world upside down, but like Micawber, are always waiting for "something to turn up." There is no question but that some men are worth more than others. It is also a fact, generally speaking, that a man's worth will, sooner or later, become known, and he will find his place. There is yet plenty of room at the top for the faithful, and every one should strive to become master of his trade or profession, for man rarely if ever attains to a higher position than that to which he aspires. Life at best is short, and the few years allotted us should be spent in growth, development, enlargement. We should do our best today, and always strive to do better tomorrow.

Failure is not always to be attributed to poor location; the fault often lies in poor management. A large capital with large wants makes many a rich man poor, while small wants with a small capital has made many a poor man rich. Some, unfortunately, live without aim or purpose, other than that of having a good time, and are unwilling to get down to hard work. Not a few have their eyes on the capital of some rich parent or relative, rather than on the importance of earning honorably a living for themselves. Personal effort, personal consecration, personal attention to business, personal economy, sincerity of purpose, are important conditions for a successful business enterprise.

Some parents are at fault in not urging their sons to cultivate a business turn of mind. It matters not how wealthy the parent may be, every healthy young man should be able to make a living for himself, for the day may come when he will be compelled to do so. Riches are uncertain. Besides, the world has no place for the lazy man, who, like the cannibal, lives by devouring others. Happy is the man whose manhood compels others to admire and love him because of his very works. And such as attend well to their business, such as are willing to take hold with both hands and work in earnest, earning their own bread—such men the world honors.

We should ever remember the words of the Master when He said: "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."

And, in the work of every day, success will be all the surer for such as seek Divine guidance and assistance. When Abraham Lincoln bade farewell to his neighbors before leaving for his inauguration, he declared to them his need of the aid of Divine Providence, and asked that they all pray that he might receive Divine assistance, "without which," he added, "I can not succeed, but with which success is certain."

The second thought we have to offer for the true business life is,

ATTEND TO YOUR OWN BUSINESS, EXCEPT WHEN DUTY CALLS YOU TO HELP OTHERS.

Some are so tempted to interest themselves in the affairs of others that they invite failure; for the man who tries to attend to some one else's affairs neglects his own, and goes under in the effort. About all the average person can do is to attend well to his own business, without bothering himself about his neighbor's weaknesses and short-comings, unless, it may be, like the good Samaritan, he comes upon a fallen brother. It does not require any great amount of brains to see the faults in others, but it does require a great deal of common sense for man to attend well to his own business. The jealous heart often imagines faults where there are none, but, of course, such persons never for a moment acknowledge that they are led by the green monster, envy. And yet they never speak kindly of another's struggles, success or triumphs. They are ever ready to dampen ardor, lay a stone of offense before others, and chill righteous enthusiasm by their harsh and unkind criticism. If others spoke the words they speak and did the things they do, they would take great offense. There is no love for others in the hearts of such, however much they may profess to love. If you fail, they condemn you. If you succeed, they envy and criticise you, so that, do what you will, they are never pleased.

They seem all the while full of mournful meditations and forebodings of evil. "Thou prophet of evil," says Homer's Agamemnon, "thou never foretellest me good, but the joy of thy heart is to predict misfortunes." Instead of bringing encouragement

with them, they are always laden down with both looks and words of discouragement. When they enter a sick room they think it fitting to have a sad face, a doleful tone of voice, a bearing about them as if they were attending a funeral, so that when they leave the sick friend, the patient is worse for their coming. Even when the sick have been restored and are again on the street, they think it a religious duty when they meet them to review the whole past, ask a thousand and one questions, closing all with their usual words, "You certainly look bad; one can readily see that you have been sick." "Miserable comforters are ye," is the manner in which Job rightly characterizes such unfortunate beings. Nor are they content with oppressing the sick, but they seem to find great delight in making the well sick and sad. These are they who usually long for a bit of evil gossip that they may scatter it broadcast. Indifferent to those around them, and with no sense of responsibility and the consequences, they talk aloud about others, making the gravest of charges, saying things which, if printed and laid before them by a prosecuting attorney, they would at once deny for fear of criminal punishment. And did others say about them the same things, they would want to enter legal proceedings against them at once. They peddle their wares wherever they go, whether it be in the street car, or in the halls of pleasure, or in the house of God. In their own estimation they are much like the old Quaker who, speaking to his wife, said: "Everybody is queer but thee and me, and sometimes I think that even thou art a bit queer."

Saint Paul admonishes such by saying: "Study to be quiet and mind your own business," for the man who faithfully does so will go to bed at night tired in the effort, without attempting to search for the mote which may happen to be in his brother's eye. Unfortunately, some people forget. Ninety-nine favors may have been done for them, but, because they suffer an imagined slight or provocation, they at once forget all about the past and think of only the one short-coming.

Alas, they see nothing good in others until the time of death, when they come with quickened step to offer their profound sympathy (?). Then they expatiate on what a great and good soul has passed away, and how they always did so dearly love

and esteem the departed. Alexander Pope sketches in two lines such false sympathizers:

> "Before her face her handkerchief she spread,
> To hide the flood of tears she did not shed."

If, however, you have done your duty and the right, and are yet forgotten or ill-remembered, you need not worry. Never seek revenge, but rather return good for evil, for in due time God will see that justice will be meted out where it belongs. It is not mere conjecture, or the opinion of an individual, that man eventually suffers for willful wrongdoing. The Bible is very clear on this point. The Psalmist says, "They have prepared a net for my steps; they have digged a pit for me, into the midst whereof they are fallen themselves." Thus was Absalom of old punished for the fate which he deceitfully prepared for his father David. And, like him, Haman paid the penalty with equal justice when he hung on the gallows which he built for Mordecai. We furthermore read in Holy Writ that Adoni-bezek, king of the Canaanites in the time of the Judges, reaped a just retribution for fleeing from his enemies; it is said of him, "They pursued after him and caught him, and cut off his thumbs and his great toes." And, being justly punished, Adoni-bezek said, "As I have done, so God hath requited me." Having previously cut off the toes and thumbs of conquered kings, he reaped as he sowed; for the same Holy Word says, "If a man cause a blemish in his neighbor; as he hath done, so shall it be done to him."

This leads to the consideration of the last thought, or,

YOUR BUSINESS GLORIFIED.

Some people are so occupied with the thought of making money, or with the desire of achieving great success in their business, that they overlook the higher and nobler aspects of life. Man liveth not by bread alone, and he who lives solely for the sake of doing a large business will discover, when too late, that it is more than life to live, and more than death to die. Man owes something to his fellowmen, and if he goes through this world heedless of his neighbor's crying needs, he will in after years be denied that peace of mind which is essential for happiness in old age. They who hoard up a fortune, heedless of the urgent

demands of the hour, will later on mourn lost opportunities, lost days of grace, lost peace of mind. And not only those who are rich in this world's goods, but even the widow with her mite, and the boy with his basket of fish and bread, are able to glorify their business if only they have a mind to do so. It is not how much we have, but rather, what we do with what we do have. The wise man does good every day of his life with that which he has, and although he may have, as he naturally will, less money when he comes to die, nevertheless, he will also have what is far better—an easy heart, pleasant memories and treasures laid up in heaven. Man's business should be simply a means to an end; and that end, the doing of all the good he possibly can during this brief earthly life. Such men not only ennoble their business, but also glorify their God. Their whole lives are in harmony with the spirit of their business as glorified, for they act toward their fellowmen in such an honest manner that they can always look them in the eye without the blush of deceit. With a modest estimate of their own achievements, they are ever ready to recognize both their superiors and their equals. The "Golden Rule" is their daily practice, and they are more anxious to sing the praises of their fellowmen than to receive praise from others. Their business, like Christ's, is the business of their Heavenly Father, and there is something about them which proves them to be honest at heart. In their presence, you are always made to feel at ease, for you know you are among, not spies, but friends. Such persons are not only usually successful themselves in the true sense of the word, but they are willing also to share life's honors with others, believing that no one man possesses all the powers of life, and that the world has honors enough for all who are willing to work for them. In short, these are they who are all the while, like their Master, "going about doing good," and they get out of life that which God intended they should. They realize that happiness and peace of mind are not dependent upon riches, but rather upon a clear conscience and a noble character. To live in an atmosphere of charity and of kindliness, to do good unto all men, means to live where the sky is always blue, where the stars always shine, and where life is a constant blessing and benediction. The more men and women attain unto goodness, the deeper becomes their sympathy and the more keenly do they feel the sorrows and misfortunes which overtake their fellowmen. They enter into the griefs of

others and feel the same agony they feel. Wherever sorrow therefore crosses their vision, and need approaches them, they are moved with deep compassion for their fellowmen, so that the expression on the face of the one is the same as on the face of the other. But, as the sombre landscape, sad because of the clouds which veil the sun, suddenly laughs with gladness when the sun breaks forth, so tears are often gilded with a smile because of a bright, loving, sympathizing face which shines upon the face of the troubled. No man's heart ever realizes its noblest proportions and its greatest power, no woman's heart is ever so tender and so true, as when that heart has learned to know the depth of love in living a life of unselfishness in its help, sympathy and love for those who need help and whose hearts are breaking for want of loving words unspoken. And the more of God there is in the heart, the more love and sympathy will there be in the heart for others. They who make it thus a business to do good unto others, they who spend life's rich treasures before it is too late, may in their zeal and tenderness of sympathy for others go under in the struggle, but they realize that life is not how long we live. They prefer, if needs be, to live fewer years and live them well, rather than to live many years for the mere sake of living a long time. Our Blessed Lord did not live a long life, and yet He lived a completed life, and at the end of it could say, "I have finished the work which Thou gavest me to do." They who truly "finish the work" which God gave them to do have a conscience which is at peace with itself, and a heart that has found its true resting-place in the bosom of God. Theirs is not a joy which is only a superficial sparkle on the surface of life, hiding away the sleepless cares which lurk beneath, but a "rejoicing in the Lord always." And why is it that there is often an absence of that real heart happiness which no sorrow can destroy? Is it not because in many instances, owing to forgetfulness of God, there is wanting that abiding restfulness and serenity of mind which shines down upon us in the radiant promise of the Gospel? "Peace I leave with you. My peace I give unto you." And is not this precious peace also often wanting because some live wholly unto themselves, without a thought of trying to glorify their business in making others happy?

They who would learn the secret of happiness must make others happy. Doing faithfully the work which God would have

them do will bring joy not only unto others, but also unto themselves.

We should, therefore, not only mean well, but should always act accordingly. This done, we would realize in everyday life the description of the prophet. "They helped every one his neighbor and every one said to his brother, 'Be of good courage.'"

When at the signal of the Creator such glorified souls lay down the trials, tribulations and labors of mortal life, it is for them but to pass onward and upward to the higher achievements awaiting them within the portals of their Heavenly Father's kingdom. And, having departed this life, they are missed in the community in which they lived. The people, in sorrowful lamentation, exclaim of them: "Behold, how the mighty are fallen!" Such men and women leave behind memorials to be treasured, examples to be imitated, and the mention of their names brings a look of reverence upon the faces of those who knew them.

WE SHALL KNOW EACH OTHER.

GOD has prepared for His children a home in heaven where they shall know no death; where not only God is love, but where also the redeemed shall know and love each other throughout eternity. The very atmosphere of the heavenly home is love, which is the source, the channel, and the end of the divine activity. Death is but a "sleep," and if we are friends here on earth, if we know and love each other before we fall asleep, we shall also surely know and love each other when we awake, face to face with God, in our Father's house of many mansions. Recognition is one of the greatest joys of earth, and God will not likely withhold from us this great joy in heaven.

With such a conception of heaven, there is a joy set before us which helps us to bear with patience and fortitude our trials here. Loved ones have gone before. When on earth, their souls vibrated responsive to ours, and the music is still going on. For the time our paths have diverged, and yet we are separated only by a short distance—they in one room, we in another, of our Father's house

of many mansions. The mere thought that they may be thinking of us makes us glow with joy in anticipation of meeting them again. The day will come when partings will be no more, and we shall then live with those whom we have loved and lost awhile, and we shall then still love never to lose again.

Meanwhile, somebody cares for you. 'Tis your Heavenly Father. They who faithfully walk with Him and honor Him will find in this present life fields of service pleasing and rich with results; and, in God's own good time, they will come to the golden gate and to the Holy City. There, shaking off all fetters and hindrances, they will pass in to celebrate the Feast of Love with angels, with the redeemed, with friends and loved ones, with the eternal Father of us all, where there will be no sorrow, no tears, no death. That will be home, love, heaven.

BENEFIT OF BEING IN CHURCH.

THE limb of the tree receives life from the tree. Although the frosts may now and then nip the blossoms, and although the fruit may not always be perfect, nevertheless, only as the branch is part of the tree is it possible for that branch to bear fruit. Cut off the branch, and it can bear no fruit.

In like manner, the Lord said, "I am the Vine, and ye are the branches." Those, accordingly, who are part of the true Vine, and are in the Church, may now and then be affected by the "frosts" of temptation, and the fruit they bear may not be perfect. But if they were severed branches, how would it be possible for them to bear good fruit at all?

Is it not better to be part of the true Vine in the Church, even though the fruit be imperfect, than to be outside of the Church, separate from the Vine, and bear no fruit at all? It is surely easier to be good in the Church than it is outside. They who are not good in the Church would be a great deal worse on the outside, and those who are good outside of the Church would be much better were they a living and vital part of the Vine, nurtured by the divine agencies of the Church.

KINDLINGS FOR DAILY LIFE.

IN the mellow glow of a warm, cheerful fireside might sit many a parent and child at eventide amid reveries of love and happiness, if upon the hearth there were a few logs or kindlings burning to take away the darkness and chill of the room.

In some homes the curtains and blinds are down to protect the carpet, but it is better to have roses in the cheeks than colors in the carpet. With the face turned toward the sun, the pale cheek will grow red and the weak body strong.

In like manner, there is a healthy condition for the soul; but if the surroundings of life are damp and chilly, it is impossible for the life to be bright and cheery.

It is a very restricted nature that seeks only its own happiness. Perfect love is eager to convey sunshine to others, and if the soul be first aglow with oil from the grace of God, it will be able to pour freely of the same into the lives of others without diminishing its own supply, for in blessing some one else it blesses itself.

To the observant, there are many lives that are sad and dreary because the conditions are such as to draw close about them the blinds and curtains that cut off the health-giving and soul-cheering rays of sunshine. Even the oil seems all to have been burned away, and as a result there are many who need an additional supply of oil in their lamps, more sunshine in their lives. In many homes there are, perhaps, rich colors in the carpet, rich furnishings in the room, but no roses in the cheeks; for there is sorrow in the soul because of the dark, damp and chilly surroundings.

It is possible to change all such unwholesome conditions.

On a very cold morning we may all know something about the fitness of having plenty of the right kind of kindling for the proper warmth of the room as well as in the preparation of food. But there is a higher and nobler sense in which the term is used. There are inner soul fires to be kindled. Often the heart

and inner life are cold and cheerless. The blinds of sorrow are pulled down, and there is a dampness that brings on mental suffering and soul aches that are more painful than all bodily ailments. The fires of joy and happiness have all apparently gone out, and the life of the soul seems almost dead. As a result, many would prefer death to their present mode of heartless existence, for although they have the reputation of having a home, nevertheless, in reality they have none. Where there is happiness, work is a pleasure; but where it is wanting, life is a burden. You step into some rooms and at once you feel a chill. You are uncomfortable. You dread to remain long lest you carry away with you aches of the body. How like many lives in this present world! The very look upon the face tells the sad story of the dampness and coolness of the inner soul life. They can be found in many rich and palatial homes, but the building does not make the home. Where love is, there is home, and no gilded castle can take its place.

In many places of business these same sad faces can be seen. There may be sufficient pay to the laborer, but money can not take the place of appreciation and kindness. A little sugar prevents many a horse from becoming balky, and appreciation on the part of employers will prevent many unhappy lives, and will bring the firm much larger receipts than are obtained by fault-finding. Encouragement will make a child more studious than the constant nagging of a heartless parent or teacher. Even a Rip Van Winkle preferred the cold mountain air to the warmth of a dwelling house with daily nagging.

What the multitude need today is more kindling for the inner soul life—not hard, knotty, green stuff, but well-prepared, cut and dried kindling.

What are some of the different kinds of kindling for daily life?

LOOKS may be mentioned among the first. There is a look, though silent, that a heart of stone can not resist, and, like Esther of old, such as are fortunate enough to possess this great power, win the hearts of even kings.

What a marked contrast to that darting look of vengeance on the part of the evil minded, which, falling upon the radiant countenance of the meek, strikes at the very heart and leaves it as if stung by an adder.

A tender look of love is worth more than the finest sentence ever written. There is more healing in its touch, more consola-

tion in its smile, than in the grandest utterances when love is absent. Neither the gift of prophecy nor the gift of tongues can equal the look of love.

And yet, with all its power, such a look, like kindlings, does not cost much to gather. Any one who is willing can get it, and that too, in abundance. It means simply a little effort, a good intent, a pure heart. That look of yours, if properly directed will carry a beam of sunshine into a cold, cheerless soul. Its pathetic appeal will stimulate the discouraged. Its tenderness will give life to the despairing. On the other hand, it may, if unkindly directed, prove a very dagger to cause the heart to bleed and the soul to pine away.

Often you meet one whose look chills you. There is something about it that makes you feel creepy. The heart of such a person is not right, and therefore the look is not right. There is a very great difference between the looks of different individuals. While some are bewitchingly pleasant, others are repulsively hateful; and while there is life in some looks, in others there is death. Happily, most of those who are afflicted with a freezing look are unable to look you long in the face, so that you are spared much misery. In very contrast, what a heavenly benediction is the look of those whom you know to be your real friends, those who love you and rejoice in your successes and joys, as well as weep with you in your sorrow and tears. "Out of the abundance of the heart the mouth speaketh," and from an honest, loving soul will shine forth a gracious and cheering look.

If our thoughts are honest, our lives are apt to be honest, and an honest life will reveal itself in the countenance. The look, therefore, is largely the mirror of the thought. When Saint Paul admonished people to "think on these things," he had in mind high and holy and lovely things, things which were pure, true, honest, just, lovely and of good report, and when such virtues are in the heart they will shine forth in a look as if glorified by Divinity. A man's look largely tells what his character is, and character is not inherited, not given at birth, but is manufactured after birth, a fabric woven by thousands of threads, which threads are made up largely of our thoughts rather than of outward circumstances. "As a man thinketh in his heart, so is he," and "the thoughts of a righteous man are right."

Honesty of thought begets honesty of look, and enables a man to look his neighbor honestly in the face, because back of

the gracious look is an honest life. Such looks are a benediction in themselves; they are inspiring, heavenly and uplifting.

Oh, for more looks of tenderness and love like those of the blessed Master, that will kindle flames of hope, cheer and life in the hearts of those who are cast down and oppressed! He had a look of "compassion" for the multitude. He had a look of tenderness for the bereaved, and a look of pardoning love for the penitent. God grant that the mind that was in Him may also be in us in all our looks toward our fellowmen, that our very looks may prove beams of sunshine, a flash of cheery light in the world's deep gloom.

MANNER is another form of kindling for the warming of otherwise cold and cheerless lives. What is more beautiful than to find charming manners in the free and unconstrained intercourse of the home, where sisters and brothers are amiable in temper and gentle in speech? To be a lady or gentleman in the home, is the very best schooling for the later associations with friends and strangers. It is far better to be an angel in the home and uncouth on the street, than to be an angel on the street and a terror in the home.

There is much in the manner in which one person acts towards another that makes the general bearing either a loadstone to lift up or a millstone to drag down. A courteous manner is the "open sesame" to the heart, at which bolts fly back and doors swing wide open. It is not so much what a man says and does, as the manner in which a thing is said or done, that carries with it healing oil or stinging pain. This is why Chesterfield said, "Oil your mind and your manners to give them the necessary suppleness and flexibility; strength alone will not do." The manner in which a thing is done often affects us more than the deed itself. A true gentleman is recognized by his manner, for even virtue itself when coupled with boorishness becomes offensive. A beautiful manner is better than a beautiful face. It is said that bees will not sting a person whose skin is covered with honey. A charming manner is usually an irresistible power, and preserves the individual from many annoying stings from the world in general. A kind, gentle manner is like a beautiful flower bathed in the sunshine and pouring forth its sweetness upon the lives of others.

If our lives are properly rooted and grounded in the Great Life of all, there will naturally be such kindness of manner and

graciousness as will prove a benediction wherever we go, just as the manner of the Master Himself. If we have been honest pupils at His feet and learned His lessons of love, then we shall but pour forth in our manner His own sweet life of tenderness and goodness. If we have kept all the windows of the soul open toward the Master and allowed His light to shine into the very depths of our being, then, as we reflect that light, we shall reflect a light that has cheer and warmth in it and that will prove a mighty power for the quickening of the smouldering fires upon the hearthstones of the inner soul life of the sorrowing and despondent.

We all, therefore, do well to go to the great Teacher Himself, and there, like Mary of old, humbly learn lessons of love that will make our manner agreeable, helpful and kind. How we delight to get in company with such sweet, lovely creatures! The very aroma of their charming manner has a soothing effect upon us to lighten our burdens and sweeten our pleasures. Like the apostle of old, their very shadow seems to have a healing power within it, and as the woman who touched but the hem of the garment of the Master was healed, so we involuntarily find ourselves pushing through the crowd that we may come near by the side of those whose manner is courteous and kind, for there is, as it were, a transmission of power from them—the stronger—to us—the weaker—and we feel better, happier and stronger for having been near them.

Unconsciously, they furnish the very kindling and light for our inner soul life, which quicken and animate us, driving out of us the chill and darkness and gloom of discouragement and despondency.

Passing through a meadow on a summer's day, you detect at certain places a most delightful fragrance. You see the grass all about you, and wonder whence the fragrance comes. Upon examination, you discover, close to the ground, hidden by the tall grass, a bed of very small flowers, and from these rises the rich perfume. In like manner, as you enter some homes, you find a certain something pervades the place with a fragrance that is most delightful. There may not be rich decorations in the home. The furnishings may be very simple, and the dwelling itself very humble, but in it is that sweet aroma of love and gentleness that makes it a home of real wealth and luxury.

The blessing of cheerful love and gentle thoughtfulness, that beautiful, genial feeling toward others, will make the humblest

home a palace, and will transform lives of sorrow and despondency into messengers of joy, whose presence in turn will become a benediction.

WORDS, the keenest sword by which the world's liberties have been championed, form another great source from whence to gather kindlings for daily life. There is an active nature in love that is outgoing and outgiving. Love delights in an overflow, in expression, and words are one of the great means of such expression.

In the home, words fitly spoken are sweet music to the soul. At evening time, after the cares and toils of the day, kind words have a warmth that awaken sweet memories and quicken kindly feelings, making the home an earthly paradise in which parents and children dwell as a happy family.

When properly spoken, words carry with them a power that never ceases to exist. Like the sunshine, they evoke latent and hidden forces in the soul. The sacred writer, therefore, has most beautifully said, "A word fitly spoken is like apples of gold in baskets of silver."

Ah, yes, the fitly spoken word is worth more than "apples of gold," for you may fill a room with "apples of gold" and, if you have nothing else there, you will be chilled by the very appearance of the rich but lifeless things. "Apples of gold" will not bind up a broken heart, nor take the place of love and appreciation. The rightly spoken, loving word is what many are coveting today. There is nothing so reviving as the knowledge that we are loved. This knowledge lifts us up. Many a heart has been revived, enriched and ennobled by knowing that there was another heart beating with it in the glory and sympathy of love.

Is there some one in your home whose heart is bleeding from neglect and indifference? Go to that one, and, sitting down by the side of the cheerless soul, speak words that will be like oil on the troubled waters—words that will prove the fact of your love; for, after all, love is that which many cheerless souls are craving, and they want that love expressed, and not left to be conjectured. Love unexpressed is a rather heartless love, and devotion without love is mere hypocrisy.

And yet, in the face of all this, how singular that there are those who, when they speak to you, speak as if it hurts them, and you gain no more sympathy from them than if you sat down and talked to a tombstone. What a happy contrast are those

whose very souls are running over with joyful greetings as they meet you; whose sympathetic spirit shines forth in their eyes, bubbles out of their very lips, runs off their finger tips when they shake hands with you. Coming in contact with them is like coming in contact with an electrical machine charged with joy and gladness.

The world today needs more of this spirit of sympathy and loving encouragement. The cheerful "good morning," the friendly "God bless you," the smiling "happy to see you," all are mighty factors in kindling smouldering flames of the inner soul life. The Master had words of compassion and pity for those whom the world was ready to stone to death. He had pardon for the hopeless, and kind counsel for the erring. It is, however, only the "word fitly spoken" that proves healthy kindling, for many words would better never have been spoken. In many instances words do great harm and injustice. Homes, business and lives have all been most seriously affected by words spoken with unholy motives, and by ungodly persons. How much better if such persons would keep quiet, for unless they have something good to say, it would be better both for themselves and for all concerned, if they said nothing at all.

Some persons seem to take delight in making garbage boxes of themselves for the gathering of all the uncomplimentary and unkind things said about individuals, and then presenting the same to others in large doses in "words, words, words," until it becomes nauseating. If they hear a hundred kind things said about you, they never mention a word about that, but they are burdened down with "words" for you whenever they hear a rumor that is of a harmful character. Oh, that there were more like the vase, made to hold the sweet and beautiful and fragrant things! If you haven't a fragrant flower to present, then do not hunt up some old decayed weed and thrust it under your neighbor's nose.

George MacDonald says: "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God." And we might add that such as put one touch of unnecessary sorrow into the life of any man or woman shall surely feel that they have worked with the devil.

There is much danger of misunderstanding others' meanings and motives, as well as failing to pity rather than blame the unfortunate. If we knew of the heavy burdens, the bitter griefs, the concealed anguish and the powers working to overthrow

integrity, we would ofttimes judge another's errors with more patient charity. The tendency of the present day is to exaggerate and magnify the evil and frailties of others. Both the press and the average conversation are directed in search of the errors and the sins of the weak, and, holding these short-comings up before the public, seem to say to the public at large: "These represent my neighbor." As well take the old cast-off garments, and, holding them up before the public, say: "These represent my neighbor."

If some one has fallen, look not so much upon that person as he or she is in the one evil act, but rather as he or she may be when repentance, time and the full resources of God's love shall have wrought their glorious work of reformation. It was thus the blessed Master looked upon the penitent fallen woman kneeling at His feet, and, on another occasion, as one such was about to be stoned to death, the Master spoke the word that carried with it hope and saving power. "Go and sin no more," He added, after having assured her that He did not have condemnation for her. Speak the word of pity, tell the weak and unfortunate of a something better, stretch forth a loving, helping hand rather than unmercifully push them still further down the hill of shame, and you will not only perhaps save a soul, but will also glorify God.

Let your words, therefore, have in them an uplifting and saving power, that others may love you, and that God may bless you. Then will you have a clear conscience, having added grace and beauty to the world and a touch to the harmony of human sympathy by acting honestly and brotherly to your fellowmen.

DEEDS form still another source from whence to gather kindlings for daily life.

There are not lacking signs that many love more in words than in deeds, and that frequently the former are vainly substituted for the latter.

Opportunities for doing something are not wanting to such as have a heart for services of love. There are neglected opportunities of mercy that lie along the path of every thoughtful person, which if embraced would bring rich joy to the thoughtful. It may be but the leading of a poor blind man across the street, and yet there is a manhood about the deed that reveals the character of a gentleman.

If less time and money were expended in erecting cold monuments in the city of the dead, and more attention given toward erecting living memorials in the lives and hearts of others, much happier results would be the lot of many. A life full of deeds of love and mercy is the very best kind of monument to erect. Some do much talking, but their deeds of love are limited. Not much wonder that Carlyle once exclaimed: "For God's sake, keep still and do something!" Not only "do something," but do the right thing at the right time and at the right place. The Good Samaritan did not excuse himself, like the priest and Levite, on the ground that he was off on some other errand, and therefore allow the poor unfortunate man to perish by the roadside; but he did the thing that lay nearest to him and that demanded immediate attention. It was a case of suffering humanity, and, worthy or unworthy, he rightly went to the man's rescue. He saw the wounds, and did not begin by censuring the man for traveling that dangerous road. He did not pour into the wounds oil of vitriol, but he poured in healing oil. Tenderly he ministered to the wants of the man, and saw that he was cared for after he himself was unable to attend him. And, in after years, he was the happy man for having done his duty. The man who does his duty, who helps to add beauty and grace to the world, is the man that is happiest, for, unless he does it, another will, and that man will reap the reward and satisfaction. If you neglect to do your duty, the loss is yours. They who faithfully gather together in look, manner, word and deed, kindlings for the cheering and warming of sad, cold lives; they who strive to make others happy; they who go about doing good—will rear for themselves monuments that the ages will not be able to waste away.

Tradition tells us of a vase that was once sent to King Solomon containing an elixir of life, and that he refused to give even a drop to anyone. The treasure was selfishly guarded, until one day when, the owner himself growing old, he decided to open the vase and take of its contents to lengthen out his days. But alas! the vase was empty, for all had evaporated.

There are not a few who in reality live just such a selfish life. They refuse to help others while they have opportunity, and at last when they want to get even any personal good out of their worldly goods, they discover that it is too late, and they are left to mourn bitterly over their folly. What many need today is

more of the elixir of loving deeds, which if rightly bestowed will bless him that gives as well as him that receives.

Jesus said of Mary: "She hath anointed my body aforehand for the burying." How much better to have done it then than to have waited until after death. We too often forget that the friend who walks by our side today may be gone tomorrow, and that then it will be too late to speak the word or perform the deed that will cheer the troubled soul or help the weary feet.

As the years pass by and we think of the departed loved ones, there arise before us many occasions when we might have been more thoughtful, more patient, more sympathetic, more charitable, than we were while our loved ones were still with us on earth. Shall we not, therefore, be all the more careful in our looks, our manner, our words and deeds towards those who still remain? Every death carries to some circle of the survivors thoughts of so much omitted and so little done, of so many harsh and hastily spoken words and so few tender and loving caresses given, of so many deeds of kindness forgotten and of so many more which might have been remembered. If we would be spared the torture of such memories, let us profit by the sad experience of others before it is too late.

Reader, how are the fires burning about you? In your home, in business, in daily life? Are all bright and cheery? If not, why not? Are you quite sure you have done your part toward kindling the fires? Have you done all that you will wish you had done when kindling can no longer give cheer and warmth to the inner soul life of those about you? Have you used the very best kind of kindling that it was possible for you to get, and have you used it in loving abundance? Remember, even a little kindling will do much good, for "behold, how great a matter a little fire kindleth."

ON THE SHORES OF LOST AMBITION.

If it's up to you for action in life's struggle for the right,
Don't decline to do your duty, but take hold with all your might.
Life's highway is cumbered daily by the idler in the fight,
And on shores of lost ambition, souls are drifting day and night.

BEST BY TEST.

HE ship lying at anchor in a calm harbor is no proof of its strength for rough waters at sea. Only when she rides triumphantly through the furious storm, bringing safely to the haven her rich cargo, after passing through tempestuous gales, does she prove worthy of confidence in her strength.

In like manner, human character needs to be tested before it is worthy of confidence. It needs the rough frosts of winter to fall upon it, the biting winds to lash it, for thereby it slowly but surely, if it be worthy, knits itself into strength and beauty, into goodness and power.

The virtues that conquer passion, the wrongly oppressed who triumph, the sorrows that are hidden in smiles, the life that resists evil desires—all these are worthy of praise and homage.

Ability for special work is disclosed only by testing. Not until he had passed through a thorough testing process was Abraham called the "father of the faithful," and he was so called only because, by being tried, he proved himself worthy of the honorable title.

The soldier of merit is made so not in times of peace, but in battle, and only such as by test have endured hardness as good soldiers are worthy of being entrusted with responsible positions in the great army of God in His Church.

Many who think it was all right that the Master should be made "perfect through suffering" are unwilling to suffer with Him, although they do want to be "glorified together" with Him.

The angel is released from the marble only by repeated strokes from the hand of the sculptor. Thus, liberty comes often through suffering, as the hand of Providence brings forth the angel of God's presence in the soul of man. "If we suffer with Him, we shall also reign with Him."

Moral testing is the essence of finding out whether we really mean to live for God, or whether we mean to live for self, and

at such times there is disclosed the difference between professed and real friends in life, and also the professed and real friends of God.

There comes a testing time in the life of every one, proving of what character the individual is. Gideon started out with a mighty army, but only three hundred proved worthy. Nine men failed in gratitude, and but one of ten lepers cleansed was appreciative. A very small price is placed by some upon their God-given endowments, while others, in a time of trial, sell their very "birthright" for a "mess" of worldly "pottage."

Every one at some time or other is offered a price for his better self, and while some stand the test when the sum is small, nevertheless, many others prove unworthy when a sufficiently large price is offered. With not a few, unfortunately, it is a question of how much they can get to sell out, and if the price be paid, they are ready to sell. The only safe way is to make the moment of temptation the moment of triumph.

There are many persons who are apparently great and good until the time of testing comes, and then they, like Samson, are weak as little children. Many of God's people who profess dearly to love Him are weak when put to the test. A warm, cold, or rainy Sunday morning makes cowards of many of God's professed followers. A little headache on Sundays proves greater to some than their love for religious worship. The desire for sleep is oft-times greater at night than is the private devotion to God at the family altar. Worldly pleasures appeal frequently more strongly to professed children of God than does service for the Master in doing good toward others. Business is often more attractive to those who claim to be God's followers than is the house of God, and, like Thomas of old, many are absent from religious worship because they failed to stand the test of devotion to God. An opportunity for doing good presents itself, but selfishness is greater than self-denial, and the opportunity is allowed to pass without being embraced.

Years of friendship exist between individuals, courtesies and favors are interchanged, but in the real crisis, one or the other wavers, confidence is lost, and the ties of friendship are broken.

Fortune favors an individual, until the very brightest of futures dawns, but yielding to dishonesties, betraying confidence,

the opportunity is lost, and man falls, because he was weak when put to the real test.

Misfortune crosses life's pathway, discouragement follows, and, surrendering to the occasion, many go under instead of courageously rising, phœnix-like, from the ashes where they fell.

Too many forget that the Rubicon often lies near by some very great disappointment or struggle. Only they who endure, under such conditions, gain the victory, whether in temporal or in spiritual things.

THE EMPTY CHURCH.

THE church is built for worshipers, and not for "vacant pews." The vacant pew will never evangelize the world. The true child of God is expected to be at religious worship. It was when "all" the disciples "were gathered together with one accord" that they received the gift of the Holy Ghost. There is not, as a rule, much inspiration where there are "vacant pews" staring the minister in the face as he stands up to preach the Word. He prepares his sermon for the people, and not for empty benches. If his sermon is worth hearing, it is worthy hearing by all of his parishioners, and not a few. God wills that "all" be saved, and not only a few. "Faith cometh by hearing, and hearing by the word of God," and unless the people come to hear the preached Word, how shall they be made strong in faith in God? Surely, the object of preaching the Word is to have the people come to hear it. Hence, "numbers" do count, and every sensible preacher is glad to have the people present in large numbers at the religious services.

But why is it that many do not attend public worship? Some say it is the fault of the preacher in not making practical his sermons. Others say the sermons are often not carefully enough prepared. Others say the sermons are preached over the heads of the people. And so a great variety of answers are given by those who absent themselves from the house of God at times of religious worship. Still others claim there are not enough things in the church to "entertain the people."

Some of these things may be true. In a measure, they may all be true. But, after all, is any one or all of these proffered objections the real cause of the absence of many from religious worship? Is it not true, as a rule, that the ministry has competent men, self-sacrificing, and is it not true that in not a few churches there is an abundant supply of "things to entertain," and yet, in some of those very churches there is often a decline in church attendance?

May there not be another cause, and one that is often overlooked? In many instances, the church is very much like a long train of cars. The tracks are well laid, the engine is on the track, the trainmen are all in their places, so that to the human eye everything looks in perfect order. And yet, for some reason, the train does not move. There is no progress. Everything seems at a "stand-still." Why? Because of the want of power. It so happens at times with the Church. There is no lack of religious machinery and benevolent societies, all of which are of importance in their place. But, somehow or other, things do not seem to go. The audiences are poor. The benevolence is still poorer, and things in general seem to be going at "a poor, dying rate." They have all the modern equipment, and yet they have not the desired success. Why? There must certainly be a cause.

The Church is not in urgent need of either brains, entertainment, money or organization. These are often had in abundance. The supreme need of the Church is power. The lack of spiritual power is often the cause of the weakness of the Church. Many people do not go to church simply because they do not want to go. The need of the disciples of old was the power of God from on high. They were told to "tarry at Jerusalem" until they should be "endowed" with such power. Only as the followers of God today feel the need of such power; only as they, like the disciples of old, "meet with one accord," not for "entertainment," but for the worship of God; only as they in prayerful waiting receive this divine power, that they may the better be able to go forth to seek and save the lost, will they measure up to the high standard of true Christian discipleship.

When Christians have this divine power, they will both be at religious worship and will also be ready to assist the minister in doing the great work of God in the establishing of His kingdom on earth. Such Christians can pray intelligently: "Thy kingdom come, Thy will be done."

THOSE IN TROUBLE.

ERE we enabled to take a census of those in trouble by means of mind reading, or some other method of detecting silent thoughts and feelings, we would be forcibly impressed with the words of Job: "Man is born unto trouble as the sparks fly upward." There are two facts that are self-evident to every person: The fact of sin as evinced by the existence of our prisons, and the fact of sorrow. There are very few places in this world where man can say, "Here I am perfectly happy." One of the poets sought to find such a place, and appealed to the winds, saying: "Tell me, ye winged winds that round my pathway roar, know ye some favored spot, some island far away, where weary man may find the bliss for which he sighs, where sorrow never lives and friendship never dies?" But "the loud winds dwindled to a whisper low, and sighed in pity as they answered, 'No.'" There is, therefore, a large number of persons who need help in their troubles. The effort to bear their trouble alone without receiving any help has led some to put an end to it, as they erroneously think, by ending life. In the hour when such temptations come, it is well to look above mere brute considerations and see the hand of a Higher and Wiser Person directing the affairs of man. As, when Moses stood before God, he had to veil his face owing to the brightness before him, so this life has in it much that is too deep for human eyes to behold, and too bright to see with the naked eye. God sometimes puts man down in the valley of humiliation, under a cloud of trouble, in order that there may be a Divine Revelation of the precious promises of God and the hopes of His Word. The stars that hang out their golden lamps in the heavens are seen only when it is night; no telescope during the bright light of the day could unveil their beauty. So it is with many of the hidden beauties of life; trouble is needed to unveil their grandeur. In health and happiness we do not appreciate many of the beautiful and comforting truths which are read and sung day by day; but when burdened down with woe

and grief, then we are made to feel the force of what has been written, and of what we read and sing.

"Jesus, lover of my soul,
Let me to thy bosom fly,"

has a very different meaning to those in joy and those in sorrow. The latter sing it from the heart and with a deep longing for help.

Thus the night of trouble often discloses more of the beauty of the precious truths and promises of God than is revealed by the day of joy and sunshine.

It was on a cold December night that the shepherds heard the song of angels proclaiming peace, joy and good will. Now, much of the love of God is so veiled that we cannot understand the meaning of life's tears. But it will be far better for us in the end not to have foreseen the future than if we understood the meaning of all God's dealings with mankind. Joseph was a better man for not knowing at the time the meaning of the prison hours. Abraham proved to be a more faithful "father of the righteous" because for so long a time the future was veiled and he had to walk by faith. Naomi was all the more godly because at the time of her greatest afflictions the future love of God was veiled from her vision. And so every Christian man and woman will be all the better, and will shine all the brighter in glory, for the present hiding of the fullness of the love of God. It is wisely decreed that for the present we shall know but "in part," but the promise of God is that at last, if we are faithful in Christ, "we shall know as we are known." Then we will not only know, but, in the unveiling of the love of God in all its fullness, we "shall be satisfied" with all that God has done, and will say with Joseph of old, "God meant it unto good to bring it to pass as it is this day."

Too many worry over their troubles without stopping to consider just why these things are so. There is always a glorious and gracious end in all God's dealings with man; so we will do well to have "respect unto the recompense of the reward," and then with Moses we shall calmly and wisely choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Many have learned from personal experience that "it is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the

living will lay it to his heart. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

God's dealings may appear dark at times. There may seem to be no golden fringe, no "bright light in the clouds"; but we are not supposed to understand all the workings and ways of God. "What I do thou knowest not now; but thou shalt know hereafter." Now the rivers are so deep that human eye cannot penetrate the depth; but when once the fountains of the great deep shall have been broken up and the channels of the waters seen, then shall we behold the unerring wisdom and love of God in all His dealings with mankind.

Man is a poor judge as to just what is best for him. Often when we murmur, we should instead praise; when we weep, we should instead rejoice; when cast down, we should rather be hopeful. The props taken away, the creature comforts curtailed, the gourds smitten and withered like grass, may all be blessings in disguise, for "your Heavenly Father knoweth that ye have need of all these things."

RELIEF FOR THE SORROWING.

IN times of sorrow there are always those who are ready to give their sympathy and prayers, yet it often happens that all human remedies fail to console. There is, however, One who never fails to give comfort, and that One is Christ Jesus. He says to all that are in sorrow, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." You remember how it was with Bunyan's Christian? He had a heavy burden to bear, but at the cross of Christ he lost that burden; so in your sorrows go to Jesus in prayer and resignation, and He will roll away the heavy burden from your heart. Not only does Jesus remove the burden, but He gives grace and strength the better to bear life's sorrows. Says Christ to the troubled, "My grace is sufficient for thee." You sometimes see an old man, bent with age, leaning on a cane for support. So many are bent with the burden of sorrow, and it seems as if they would be crushed beneath the burden. But look! Something supports them. It is not a visible cane, but something

heavenly. Lo, it is Christ that supports; and the sorrowing one says, "Thy rod and thy staff they comfort me." Oh yes, we see it every day: men and women beneath heavy burdens of sickness, misfortune, sorrow, disappointments, bereavement. You wonder how they bear it. I'll tell you: they have Christ as their support, and underneath them are the everlasting arms of God to hold them up. O blessed thought, that when father and mother forsake us, when brother or sister leaves us, when misfortune befalls us, when friends reject us, when death takes away the object of our love, when we feel that it is more than we can bear, then beneath us are the everlasting arms of God.

As the little child is safe in the arms of its mother, so we are

"Safe in the arms of Jesus,
Safe on His gentle breast."

There the soul can be sweetly at rest, just as when the babe rests upon the bosom of its mother.

Jesus is our support, and His rod and staff comfort us. "O Lord of hosts, blessed is the man that trusteth in Thee." The vacant places caused by the loss of dear friends, of property, of position, of health, of friendship, of confidence, often seem as if they could never be filled. Frequently Jesus Himself takes the place of what is removed from us, and the "vacant place" is filled much better than it ever was before. Jesus is the Friend that sticketh closer than a brother, the Husband to the widow, the Father to the fatherless, just the One we most need in sorrow, for "He was a man of sorrows and acquainted with grief," and will bind up the broken heart of all such as call upon Him. "Cast your cares on Him, for He careth for you." The Christian's path does not always lie along the way through Beulah, but is rather a path of "much tribulation." True, there are vineyards of the grapes of Eschol, but there are also the valleys of Baca, and there are times when, like Christ on the cross, the Christian seems to be left unbefriended and alone. We are not alone. There is One, a Brother "born for adversity," who has said, "I will not leave you comfortless." He it is whose loving voice has often broken the stillness of the chamber of sorrow, saying: "It is I, be not afraid!"

There is, however, another relief for the sorrowing besides that which Christ Himself gives. There are times in sorrow when

Christ says to the sorrowing, "Take ye away the stone." Christ is not apt to do for us what we are able to do for ourselves. Although He will give the increase, yet we must "plant and water." When Elijah was ready to give up in despair, the Lord sent him out into active service. A good remedy for despondency is to "do something." The more actively engaged we are, the less time will we have for worry. Sorrow and worry feed upon an idle mind, and to sit down and quietly reflect upon all the worries of life is to pile up a great burden upon the soul, under which we may sink and fall. The longer one sits and broods over trouble, the heavier will the burden become. Rather refuse to entertain thoughts of despondency and worry; and fill the mind with healthy thoughts of doing some good, not only to self, but also to others. If the time spent in worry would be spent in doing good to others, there would be far less over which to mourn, and more persons to rejoice with those who rejoice. It is well to consider how many there are who are so much worse off than ourselves. Instead of wasting time in brooding over our own sorrow, let us go and help make happy those who are not so happy, and in doing good unto others we will do good unto ourselves. We live too much for ourselves, and not enough for the welfare of others; and that is why there is so much in this world that occasions sorrow. "Is thy burden hard and heavy, do thy steps drag wearily? Help to bear thy brother's burden, God will bear both it and thee."

Then, too, man can do much to relieve sorrow by using the proper preventive, which is better than the cure. We bear many burdens of our own making. Anticipation is generally worse than the reality. Accordingly, we often destroy present happiness by some distant misery that may never come, or that we may never live to see. It is not so much present troubles that overburden man, as it is the anticipation and the reaching forth to some imaginary grief, the borrowing of trouble. It is better to have the heart full of hope, that it may reach forth to meet the years that are to come, with the expectation that they will bring many joys. With such a view of life's sorrows, man will be apt to get great relief; for he will be more likely to put his trust in the Lord, and having trust and confidence, he will have more hope and aspiration. Rather take each day as it comes and not anticipate troubles. Be not over-anxious for the morrow, "for sufficient unto the day is the evil thereof." Act duly your part in the living present, "heart within and God overhead," and God will make

WELCOME HOME.

THE victorious soldier returning from battle is cheered and welcomed home. Great celebrations are often arranged to mark his return. But what are such "home-comings" as compared to the returning of the soldiers of the Cross of Jesus Christ? All heaven is ready with hosannahs for their return, while the Great Captain of our salvation Himself stands waiting to welcome home the ransomed of the Lord with the plaudit: "Well done, thou good and faithful servant. Enter thou into the joys of thy Lord."

Some people receive few welcomes here on earth. They seem to hear nothing else than "Go." Theirs is to obey and serve. But up yonder at last many such will receive great plaudits. Here they may have received few praises for their services. Here they may have been unkindly treated. But up there "everlasting joy shall be upon their heads," and as they lay down their crosses at the threshold of heaven, God's angels will tenderly place upon their bowed heads crowns that are immortal, incorruptible, and that "fade not away." Ah yes, then will follow the final adjustment of all things, and many of earth's humble saints will be seated on thrones as kings and princes with God for evermore.

This "home-coming" will, further, be followed by heavenly reunions. That little child which came into this world like a bird to warble its song, spread its wings, and then fly back to God who gave it, will be there waiting to join the parent. That dear father or mother whom God took from you when you were yet a child, leaving you to fight life's battles without the love and counsel so much needed, will be waiting there for the family reunion. That husband, that wife, that affectionate friend, that brother, that sister, will all be there anxiously looking forward to the time when, amid the glad reunions in heaven, there "shall be no more partings."

Oh, it will be a joyful day when pastor and people, when friends and loved ones, shall "catch again the broken threads, and finish what we here began." Then will we sing, "Happy day, happy day," for "we shall then know even as we are known."